

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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NEW SERIES
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PREPARING WORTHILY FOR THE CHATTANOOGA CONVENTION

George W. Truett

On Wednesday morning, May 16, Southern Baptists are to gather in Chattanooga, for the Annual Meeting of the Southern Baptist Convention. The most gracious words come from that dynamic city to the effect that the most cordial welcome will be accorded the messengers and visitors who shall attend such Convention. This gracious foreword from our hosts is not at all surprising to those of us who have hitherto been privileged to attend Conventions in that nobly hospitable city and state.

This word is to voice the most earnest plea that can be voiced by the humble and painfully inadequate plea of the writer, that our beloved denomination in every nook and corner of the Southland, from Maryland to Mexico, shall faithfully and worthily prepare for the coming Convention. In this connection, one thinks of the oft quoted saying of a famous Troy General: "The secret of any victory is in getting a good ready". How may Southern Baptists prepare worthily for the coming, notably responsible Convention? Two or three suggestions are here commended to my fellow Baptists throughout the South, in answer to such question.

And first, let us all now exercise our most faithful diligence in gathering up worthy gifts from all the estates of the Southern Baptist Zion, for the furtherance of the great and poignantly needy causes fostered by the Convention. In a very brief time, the books for these causes will close for the convention year, that is, on April 30. Brief as is the time, it is long enough for the accomplishment of the inspiring results, if the effort to secure such results be intelligent, co-operative, optimistic and sacrificial. Through the passing years, Southern Baptists have, again and again, given themselves and everybody else a demonstration of the ability of our great, sovereign, liberty-loving, self-governing democracy to mobilize and co-operate in gathering up large and inspiring financial results, in a very brief time. Our people have thus finely achieved, not only by the public appeal, but also by the private, personal, hand to hand appeal, adopting Ruth's wise method of gleaning, in order both to inform and enlist all our people.

Surely, all of us must, upon a moment's serious reflection, esteem it a matter both of conscience and of joyful privilege, to put forth an extraordinary effort, these closing days of the Convention year, with all the churches, and all the agencies directed by the churches, to gather up the gifts necessary to match the unusual needs, opportunities and responsibilities now confronting all our convention work. To such vastly important objective, let us as pastors, whether in the city, town, village or country, press with worthy courage and fidelity, the imperative need for immediate and large gifts from us all, for our Convention work. This immeasurably important matter needs now, as perhaps never before in our lives, to be pressed both publicly and privately, upon the consciences of all our Baptist people. And this matter of informing and en-

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J. F. Tull of Augusta, Ark., will assist S. E. Tull in a meeting at Pine Bluff, April 29.

A dance hall in Missouri was blown to bits a few nights ago and more than a score of people killed. Surely this was a sorry place from which to make the entrance to eternity.

If we put the emphasis on the Lordship of Jesus rather than the Stewardship of man maybe we would come at the truth from a better angle. Our relationship to Jesus determines all the rest.

The U. S. Government collected last year \$376,000,000 of revenue on tobacco; cigarette manufacturers, it is said, will spend \$66,000,000 this year in advertising; and yet some of our Mississippi solons are afraid they will ruin business if they tax cigarettes.

The Christian Index says that there are 126 women in the state legislatures in the United States, one negro woman in West Virginia legislature. There are two women in the Mississippi legislature and we are told that both voted for the bill legalizing prize fighting. One made a speech favoring it. It remains to be proven that politics will be better for the admission of women.

April thirtieth ends the full year of the work of the Southern Baptist Convention, and half the year's work of the State Convention. It is the time for reckoning up our accounts. Our loyalty to the leadership of Jesus will be expressed in our efforts to bring in his kingdom, and these will be measured at least in one way by our contribution to the work of missions. Are we willing to face the figures?

Thanks for this paragraph from Dr. E. C. Routh in The Baptist Messenger, whom we hold in high esteem:

The Baptist Record of Mississippi celebrates this year its semi-centennial. It was founded by Dr. J. B. Gambrell and by Dr. M. T. Martin, father of Dr. T. T. Martin. During all these years it has rendered valiant service. Under the direction of Editor P. I. Lipsey it is rendering the largest service in its eventful history.

Dr. Pitt of The Religious Herald notes the falling off in mission contributions among Southern Baptists and infers that it is due to the theological discussion we have had in this period. Would he ascribe the increase of half a million members in this same time to the theological discussion also? And is the large increase to local causes due to the same thing? Most of us can see what we want to see, and what we don't we don't. In the meantime, the wind is apt to keep on blowing, and this is necessary to the health and prosperity of the country, in spite of the fact that there will be tornadoes at certain changes of the seasons. And speaking of cyclones, there is always a reason even for them. Barometric pressure even of the theological kind tends to produce storms, especially when the pressure is very high at one place and very low at another. Commerce over the seas would have been at a standstill for ages if there had been no winds blowing. May the Lord deliver us from a dead calm and the experience of "The Ancient Mariner".

Dr. B. H. Lovelace is this week assisting Pastor Wallace in a meeting at Ellisville. Evidently they like his kind of preaching, as this is his second visit.

Receipts of the Foreign Mission Board for the past eleven months show a falling off of over \$10,000 from those of the same period a year ago.

We have several times seen some such statement as this from F. C. Spurr in The Baptist, "Others have truths which Baptists need and which they should heartily accept", but we have never had these "truths" pointed out. Will somebody tell us what they are?

The church at Canton is among the number of those including The Baptist Record in the budget and now all the families have the paper in their homes. Whenever these people see a good thing they go after it. That's why they have J. J. Mayfield for a pastor.

Pastor J. D. Franks baptized 49 at First Church, Columbus, and 37 others joined by letter in the two weeks' meeting in which Dr. R. G. Lee, of Memphis, preached to the delight of all the people. There was an unusually good attendance of M. S. C. W. students, five of whom were received on profession of faith, others joining by letter. Dr. Lee conducted a daily service at the Baptist "Workshop" for the students.

The meeting of the Southern Baptist Convention in May at Chattanooga will be one in which great issues will be determined and great interests are at stake. Shall we have a debt paying campaign? This is one thing you will consider and vote on. Several matters in the report of the Efficiency Committee's report are of vital concern to our work: the continuance or discontinuance of the Education Board; the disposition of the Inter-Board Commission; the future of the two hospitals in New Orleans and El Paso; the management of the mountain schools; the relationship of state-wide and south-wide objects; the determining of percentages to the various boards; and other matters will be brought up which you are interested in. Go with your mind open and a prayer in your heart for divine guidance.

Our people are accepting the arrangement made between representatives of the Orphanage and the Convention Board as to the proper solution of the difficulties connected with the Orphanage. All hands will be turned to the task of raising at least \$50,000 in June, for which preparation and organization are now being effected. Dr. Gunter and the Orphanage committee are now working together, and it is expected and earnestly hoped that all who have expressed deep interest in the Orphanage will put their whole strength into this plan. Several who were anxious to say a word in The Record about the Orphanage situation now express themselves as satisfied and will help to raise the money in June. The editor has been sitting pretty close to escaping steam for a while, but all this steam will now be used to drive the machine and put the Orphanage work in better condition than ever before.

HERE'S BIGGEST PROBLEM THAT WILL CONFRONT CHATTANOOGA CONVENTION

By Frank E. Burkhalter

While there are several matters of vital moment that are due to claim the attention of the messengers to the Southern Baptist Convention at Chattanooga in May, the writer is persuaded the biggest problem that will be presented is that of the alarming decline in the contributions of the churches to missions and benevolences. A search of the records of the denomination for the years that have intervened since the Convention met in Chattanooga last, reveals the astounding fact that while the statistical secretary was able in 1921 to report \$14,37,611.48 as having been given to missions and benevolences during the preceding year; but when that official makes his report this year it will show that during the past year the contributions for missions and benevolences have amounted to only \$7,900,483.58! In other words, during the short period of seven years our contributions for extending the Master's kingdom beyond the borders of our local communities have fallen off \$6,137,127.90, a sum larger than all the debts of all our South-wide boards, agencies and institutions!

This decline has come about in spite of the fact that last year Southern Baptists had 565,996 more members than in 1921; and in the face of the fact that during the past year our churches baptized nearly 30,000 more people than in the year before the Convention met in Chattanooga last.

Other comparisons between the statistical reports of 1921 and 1928 reveal the fact that Southern Baptists have 1,766 more Sunday Schools and 854,469 more Sunday School pupils than in 1921; have increased the value of their local church property in the meantime by \$98,150,384.42 and have put \$11,270,053.98 more into local church expenses this past year than in 1920; while the contributions of the churches to all objects show a gain of \$6,131,876.08. It would appear, therefore, that the denomination has gained greatly in numbers; has added an average of \$14,000,000 a year to its local church property; has during the past year put nearly \$1,000,000 a month more into local church expenses, and \$500,000 a month less into the great task of winning a lost world to Jesus Christ than it did seven years ago.

Assuredly all will agree that this marked decline in the gifts of the churches to missions constitutes the largest single problem that will be presented to the Chattanooga Convention. Surely Southern Baptists need to rededicate themselves and their substance to their supreme task—that of carrying the whole gospel to the whole world.

PROPOSES RETIREMENT OF VETERANS

This is to give notice of my purpose to introduce a resolution at the approaching session of the Southern Baptist Convention which would provide for the retirement of the administrative heads of all the Convention Boards and Institutions at the age of sixty-five. The proposed resolution would provide for a reasonable pension to be paid to such retired officials provided they shall have been in the service of the denomination for as long a period as ten years at the time of their retirement. It would also confer upon each of the several Boards and Institutions the right to provide a pension where the term of service has been even less than ten years and it will be within the discretion of the Board or Institution interested to fix the amount of such benefit as all the circumstances may, in their judgment, direct.

The purpose of this resolution is plain. It assumes that the strenuous task of executive leadership in these responsible positions is far too heavy for men in advanced life. It is easy to conceive that there might be occasional excep-

tions to this rule, but such exceptions will be exceedingly rare. There will be far more frequent situations where the work of the denomination will suffer by reason of incapacitated men holding over beyond sixty-five, and where removal for such cause would provoke dissatisfaction and division. Any strong man will build up through the years a personal following which would resent any effort at his displacement except through the operation of a uniform method which would make retirement both automatic and honorable.

It is practically sure that voluntary retirement in the interest of denominational efficiency cannot always be depended on to solve this problem. This is not said in any spirit of unfriendly criticism, but in recognition of certain inevitable facts. It is most likely true that very few, if any of us, will recognize the point where we "pass the peak" and start the down-grade of slowly diminishing resources. Because of this fact the very ones whose retirement might be most desirable for the work's sake will be least likely to realize it, and nothing would be more embarrassing or more difficult than to make specific request for retirement under such circumstances.

Of course it is not meant to intimate that much of the finest service and best thinking is not done by men past sixty-five. On the contrary the release of these men from administrative detail and executive responsibility would enable them to do some of the most valuable service of their whole careers. It would certainly afford them opportunity to be of very valuable assistance to their successors, and thus save these necessary changes of administration from any disturbing reactions, and the proposed resolution aims to take care of these faithful men, as well as to safeguard the interests of the denomination.

BLACK MARKS OF LIQUOR!

"30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters were with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the first-born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he knew not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father. 37 And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day."—Gen. 19:30-38.

"Black Marks of Liquor!" This is the second picture the Bible gives on the liquor question. How like the first of Gen. 9:20f, only more tragic. Would you charge God with speaking too plainly in his Word? I shudder as I read it and yet surely God had a purpose in view in allowing that picture to be penned. Shall we ignore it? Shall we forget the lesson in whole or in part?

"Black Marks of Liquor!" I assert that is every bottle of the stuff there is the potential possibility of such a scene! Will anyone deny it? Yet they tell us that the leading politicians in Mississippi already have things arranged to throw her delegation to a "wet". This in Mis-

issippi, mind you, in the year 1928!

"Black Marks of Liquor!" Belshazzar could tell you about them. He feasted, he drank, he worshipped gold and silver and brass and wood and under the influence of drink he desecrated the vessels dedicated for use in the worship of Jehovah in His own Temple of Worship. Then came the voice of judgment, "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians." Neither is this land of light and liberty in which we live bigger than the voice of judgment nor larger than the God of the Nations! See Daniel 5:1f.

Others like John the Baptist may lose their heads, their official positions and such like but some of us will still have our consciences, our self respect and our souls!

"Black Marks of Liquor!" Mr. Reader, can you name any "white" ones?

Out of the events of the dark picture heading this article there came into existence the people of Moab and the people of Ammon. These tribes were the constant enemies of Jehovah's people and purposes. Is it not still true that the results of liquor make against righteousness, godliness and decency?

Yours in service,

D. A. (Scotchie) McCall.

MEDITATIONS IN THE GOSPEL OF MARK

By J. L. Boyd

Mark 2:13-20. "And he went out again along by the side of the sea", the Sea of Galilee, "and all the multitude were coming to him, and he taught them". Jesus was a most popular teacher, because he was an instructive teacher. He knew what he was about, and had the ability to impart his knowledge to others. Wherever he went, he had an eye open for men, and "passing by he saw Levi the son of Alphaeus sitting at the custom-house" whom he called to follow him. Now, that was something that Levi was not accustomed to doing: Leaving his place of business—the most profitable business in the country—and going out after the crowds that came and went. His business was a business that a man had to stay on the job to make it pay, but it was one that brought handsome returns provided one stayed by it and "could collect". To speak plainly; Levi was a "tax-farmer", (not a dirt-farmer, mind you) or a politician with sufficient influence with the Emperor at Rome to have himself appointed as the tax-gatherer. The Emperor "farmed" the taxes out to certain individuals. That is, the man in the local community who was appointed to this office was required to send in so much money to Rome, and all the rest that he was able to collect was his for his trouble. So, it was an opportunity for graft, besides a great temptation to oppress the people—which was in almost every instance the case. Hence, these tax-gatherers were hated by the common people, who avoided them as much as possible. There was not a friendly feeling between the folks and these "publicans", as they were called. In fact, the common people coming in contact with them felt more like "spitting on" them than treating them with any degree of kindness, and classed them with "sinners". The publican did not care, however, so the coin was coming his way.

But here on this memorable day there came One "passing by" who really spoke a kind word to Matthew, which is the other name by which Levi was commonly known. Jesus, doubtless, gave him a kind look and, feeling a need of a man like him to reach others of his hated class, he said, "Follow me." Whether this was a command or an invitation, it was something new for the tax-gatherer. He had seen in the looks and heard from the lips of many before this to "go somewhere", but this invitation from the One

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Housetop and Inner Chamber

There is good reason to believe that we could pray better if we should pay more.

Dr. Carter Helm Jones of Atlanta will preach the commencement sermon for the Baptist Bible Institute this year.

Evangelist W. F. Frazier assisted in a second meeting at Hunter Street, Birmingham; fifty additions, 44 by baptism.

Dr. Powhatan W. James of Immanuel Church, Nashville, will preach the commencement sermon at Union University in May.

Pastor C. E. Almand says that evangelist singer Joe Bryant is now located at Wesson and available for work in his line.

The members of Dr. Fosdick's church in New York number 804. Their budget is \$200,000, half local and half for benevolence.

If you are going to Chattanooga, write Mr. Lee H. Battle, General Chairman Entertainment Committee, Memorial Auditorium.

Student organizations in the University of Wisconsin recently refused permission to an advocate of "companionate marriage" to speak on the campus.

In one of our exchanges we see where somebody was elected "chairman of the Board of Directors of the First Church". This is a queer situation in a Baptist church.

It is reported that Dr. F. S. Groner has resigned as Mission Secretary of Texas Baptists, effective July first. He has done a colossal work and is yet in his early prime.

It is said that 3,000 rooms available in Chattanooga have all been taken by those expecting to attend the Southern Baptist Convention and many are now getting rooms in private homes.

Rev. Maurice A. Levy of Pittsfield, Mass., succeeds Dr. W. C. Buting, who resigned as Corresponding Secretary of the Northern Baptist Convention after serving since its organization 21 years ago.

Prof. E. O. Sellers has a book recently from the press, "How To Improve Church Music". He is head of the Department of Church Music in the Baptist Bible Institute, and his book will be very helpful to pastors and choir leaders.

One hundred and thirty were added to the First Church, Griffin, Ga., in one of the most gracious revivals in its history, in which Pastor Leon M. Latimer was assisted by Dr. L. B. Warren, and the singing led by Mr. E. L. Wolslagel.

We rise to apologize for the failure to proof-read much of last week's paper. We do not know how it got by. Just in the issue we would wish everything to be at its best, the proof-reading was barbarous. It simply wasn't done.

Wanted: A sermon on the text, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me", by somebody who knows what he is talking about. Let him that prophesieth prophesy according to the proportion of his faith.

General Obregon, candidate for the presidency of Mexico, has announced that he is for prohibition in Mexico. Dr. Walter Berg, scholar and banker of Stuttgart, Germany, is making a trip around the world. He says he was against prohibition till he saw it in the United States. He says he will work for prohibition on his return to Germany, because drunkenness is rare in this country and common elsewhere.

Dr. J. W. Porter, editor of The American Baptist, is of the opinion that admission of women to membership in the Southern Baptist Convention admits them to the floor for speaking. No more than admitting them to membership in the church would do so.

Receipts for the Home Mission Board for the past eleven months from all the states is slightly less than for the same period the year before. The receipts of the same board from Mississippi were nearly one thousand dollars more than for the year before.

There was never so much teaching and training done in the churches as in the past ten years, and still going strong. In this same period our contributions to missions have been gradually falling off. Explanations are in order. Here is the wisdom of the saints.

Last year there were 1,597 cases of typhoid fever in Mississippi, 733 white and 864 negroes, the lowest on record, in spite of flood conditions. Every case must be reported by the attending physician to the County Health Officer, who sees to vaccination and sanitation.

Dr. Norman Cox recently conducted a great meeting in his own church, First Church of Meridian, with Brother Joe Canzoneri leading the song service. There were 90 additions to the church, of whom 44 were received for baptism. Great crowds attended the services and the church was greatly revived.

The Baptist Church of Shantung, China, ceases to be a Baptist Church by joining the United Church of China. They had a perfect right to go anywhere they pleased, but it was proof of poor instruction on the part of the missionaries, Northern Baptists. You've heard the story of the man who murdered a song at an entertainment, and was told by a friend that he was not to be blamed, but the person who put him on the program ought to be shot.

The Christian Herald reports as a result of its own census that in 1927 there were 16,854,691 Catholics of various kinds in the United States, a gain of 183,889 over the previous year. Baptists numbered 8,712,607, a gain of 41,712; Methodists 9,119,575, a gain of 150,910. Next come Lutherans, Presbyterians, Disciples, etc. Negro Baptists are reported as suffering a loss of 57,600, about the same as the gain among Southern Baptists.

One of our exchanges said recently that twenty-five people in a certain church were waiting to be baptized on Easter. We borrow the language of a Justice of the Peace who seeing a sign over the door of another justice offering to perform the marriage ceremony "while you wait", put one over his door "Marriage ceremonies performed here in two minutes. Why wait?" Or if you would rather have a scripture passage, "And now why tarriest thou, arise and be baptized". This is a case where the traditions of men are interfering with the commandment of God to be baptized. The dead ought to be buried promptly.

The passing of Brother J. R. Johnston removes from our number a beloved minister, whose activities in the State have been surpassed by very few. He loved the Lord, loved the Book, loved the brethren, loved to preach, for he loved the souls of men. It was the editor's privilege to help him in three meetings, in Magee, in Gulfport and in Gloster, and to be bound to him in the tender cords of brotherly love. It fell to our lot to be pastor of all his children while they were in college at Clinton. His life has been a

blessing to many, and his children and widow have the profound sympathy of those who love him and honor his memory. May God comfort them, and perpetuate his work.

The following is credited to Dr. J. B. Gambrell, first editor of The Baptist Record:

"If you will stand up in a line a representative of every denomination in the land, with a Baptist at one end of the line and a Catholic at the other end of the line, then take from those between, all that they have gotten from the Baptists and they would all be Catholics. On the other hand, if you would take from them all that they have gotten from the Catholics then they would all be Baptist."

Why Smoke Anyway? (1) It takes time. This is the most precious thing in the world. (2) It befools the air. Pure air is God's first and best gift to man. (3) It burns up money. Money is the circulating life-blood of commerce and society. (4) It hinders work. By work we win in this world. (5) It weakens the heart. The time is coming when you will need every bit of its strength. (6) It endangers health. Grant and Mark Twain both died of tobacco poison. (7) It is a habit-forming drug. You become its slave. (8) It is not recommended by your mother. The boy's best friend is his mother. (9) It is unclean. Paul says, "Keep thyself clean." (10) All smoke is waste and impairs health. Tobacco smoke is doubly so. He who abates it is a benefactor.—No Tobacco League.

A conversation overheard on the train the other day between a lady and a gentleman, strangers to this writer, proved interesting because it was about going to church and Sunday School. The lady said she went to the Baptist Sunday School in her city, because thye had a live Superintendent and she went to the Methodist Sunday School in her city, because they had a live preacher. She said she listened enrapt to the preacher at the Methodist Church, but when she attended preaching at the Baptist Church, it was her time to figure out how she could remodel her old dresses and what sort of hat she would get next. We mention this not because we think that Baptist preachers are less interesting commonly than others, but to put the brethren on notice. If we don't get attention, we don't get anywhere. A good layman has promised to write an article for The Baptist Record, "Suggestions to Preachers, How to Get and Hold Attention".

We had heard something of the wonderful progress made in recent years by the Church at Norfield, Miss., under student pastors from the Baptist Bible Institute, and asked Miss Welch, Superintendent of Women, to secure for us the facts, which she has been kind enough to do. In four years while Brethren Haight and C. G. Campbell have been pastors here, the church has added 14 Sunday School rooms, provided for four departments with chairs, instruments, maps and boards. The Sunday School has been departmentized, increased the officers from 3 to 5, teachers from 6 to 15, trained the teachers; offerings increased from \$1.50 to \$5.00 a Sunday; adopted 6 point record system. Four years ago there was no B. Y. P. U.. Now there are two, one of which is A-1, and the other nearly so. The W. M. S. now has two circles instead of one, attendance has grown from 11 to 20; offerings more than doubled; conducts three study courses a year; has G. A. and Sunbeams. The local expenses of the church have grown from \$800 to \$1,500; mission offerings from \$125 to \$500. Membership of church increased fifty per cent; conversions 75. They have put in new seats, and a carpet costing \$175. At a banquet launching the cooperative program 225 attended. A class of 9 men were taught stewardship by the pastor. They have 5 workers in training and on the field. The Baptist Record goes to every home.

Editorial

OBEDIENT TO THE VISION

People are pretty well agreed that the conversion of Paul was the greatest event of Christian history since the Day of Pentecost when the Holy Spirit came upon the disciples in Jerusalem. If there is any parallel to it it would be the opening the door of the kingdom to the Gentiles when Peter preached to Cornelius and those assembled with him. But even this beginning of work among the Gentiles would probably have come to naught but for the conversion and commission of Paul.

The conversion of Paul is three times recorded in the book of Acts. It is sometimes said that Paul changed the whole character of the religion of Jesus giving it a theological content and outlook different from that which we see in the gospels. It would be more correct to say that he gave the true interpretation to the religion and mission of Jesus, in entire accord with the teaching of our Lord, but correcting and enlarging the narrow vision of the disciples in their earlier experiences.

Paul does not hesitate to describe his contribution to the understanding of the mission of Jesus as the revelation of the mystery hidden for ages but now made known to the apostles and prophets in the Spirit, "that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel". This was the vision that was given him at his conversion on the Damascus road, which he describes in his speech before King Agrippa.

These are the words of Jesus to him at that time: "To this end have I appeared unto thee, to appoint thee a minister and a witness . . . delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me". And then Paul says, "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles that they should repent and turn to God, doing works worthy of repentance".

In this Paul is an interpreter of Jesus and an embodiment of the spirit of Christianity. We have been afflicted with a good deal of folderol about "visions", by people who know nothing about what is meant here and want to palm off a good deal of empty nonsense of their own. But anybody who wants to know what a vision is can easily get it by carefully reading what Paul says about this vision of his. Look at it seriously, prayerfully for just a few minutes. Here is a vision of the risen Christ, the same Jesus of Nazareth, now appearing in glory, vindicated, triumphant, kingly, majestic, authoritative. All fall prostrate before him. Saul yields immediately to him and asks direction of him. Here too is a vision of the Lord still identified with his people, his church, feeling the sting of every lash that falls on the back of a disciple, and the bite of the chains on their wrists. Standing between the persecutor and the martyr: "I am Jesus whom thou persecutest". The scorpion lash of the persecutor is now turned on his own conscience and soul. Groveling blindly in the dust Saul lies helpless at his feet.

But Jesus speaks the word of forgiveness and comfort: "Arise, and stand on thy feet". Now Saul is a man with a mission: "I appoint thee a minister and a witness". There is a vision of a lost world; and he is to be God's messenger, "to open their eyes", deliverance, remission, that

they may receive an inheritance. Here is the true interpretation of Christianity, the religion of Jesus. It was hard to get it into the heads and hearts of the early disciples. After 1900 years it is hard to get it into the hearts of the disciples today. How slow of heart are we!

We sit still in the enjoyment of the blessings of a Christian civilization, of bodily comforts, of intellectual and moral advantages, and wrap ourselves in the blessings of material prosperity; we even build great temples of worship and beautify our places of worship that we may enjoy them and admire them and congratulate ourselves. Is it not better to go barefoot with Paul on the road to the needy and lost, than to walk with expensive sandals on carpeted floors of what we call God's sanctuary? We spin along graveled and concrete highways in high powered cars when we would be far happier on the road with Jesus afoot to tell the glad tidings to a lost world.

Do you not sometimes question whether this religion of yours is Christianity at all? Has anything we have ever given to God for the salvation of others been tinged with the blood of sacrifice? Let us talk no more of visions until we have seen the vision of Jesus pointing to the lost. The spiritual vision that does not lead to sacrificial service comes from being doped with some false conception of the religion of Jesus.

BAPTIST WORLD ALLIANCE

There is a good deal of discussion in the Baptist papers as to the character of program we are to have at the Baptist World Alliance in Toronto. Some of the brethren are uneasy for fear that attendance at the Alliance will be an endorsement of Modernism, or so construed, because there will probably be Modernists at the meeting. The Western Recorder Editor, Dr. V. I. Masters, is uneasy. The Illinois Baptist is not very friendly. The Southern Baptist Trumpet is opposing it, and a few others might be mentioned.

The Alliance is an experiment, and it is different in character from any other of our Baptist meetings. These two things ought to be kept in mind. It may prove a good thing; it may prove a hurtful thing; or it may serve its day and fall on sleep, pass into "innocuous desuetude." If, and as long as it serves a good purpose, it will probably be continued. When it ceases to do good, it will atrophy and pass out of existence. It has served a good purpose, according to the testimony of those in attendance, in Philadelphia, in Stockholm and, we believe, in London. It seemed to give expression to a fine fellowship among those who have a like precious faith; to stimulate brotherly love, companionship and encourage many who needed the stimulus of a big brotherhood. Baptists came from countries where they were weak and persecuted. They were helped by those who came from countries where Baptists are numerous and influential, and they greatly strengthened the faith of those who had never suffered for Christ's sake. If it fulfills this purpose and is further needed, it will be continued. If it is not further needed, it will cease.

We have had experiments before. The Baptist Congress of America continued for a while; it fell into the hands of the radicals with no constructive purpose and it died a natural death. The American Baptist Convention (think that was the name of it) came into being some 25 years ago to express the good will of Northern and Southern Baptists for each other. There were two meetings of this convention, one in St. Louis, the other in Norfolk, and then it ceased to be because there were not sufficient reasons for its existence. If there should seem to be sufficient reason for the continuance of the Baptist World Alliance; or if it should, like the Baptist Congress, fall into evil hands, it will die and be forgotten. If it does good, it will continue.

So far it has been helpful, though there was a

fight behind the scenes at Stockholm to prevent its getting in the hands of modernists. We hope to go to the meeting in Toronto, and go with open minds for everything that is good in it. Whatever there may be of evil we propose to note and will not hesitate to speak out. Readers of the Record will get as full an account of it as we are able to give.

What is the difference between a Chinese who worships his ancestors and an American who prays to "saints"?

Dr. W. E. Farr offered his resignation as pastor of First Church, Grenada, but the members would have none of it, and he will remain with them.

Pastor Rushing turns in a list from Pleasant Grove Church in Grenada County and The Baptist Record will go to all the families in that church.

The Watchman Examiner is of the opinion that some preachers would do less harm to preach on the slogan "Eat More Sauerkraut" than on the themes they have been handling.

Editor Newton of The Christian Index suffers an attack of nausea from having Mayor Walker of New York make a speech at the unveiling on Stone Mountain recently. We can sympathize with you, brother, for we had Mr. Reed in Jackson lately and he is as wet as Walker, whether from love of liquor or from revenue only, we can't say.

Miss Bess Schilling, bookkeeper in the Convention Board offices, has lined up a good party going to the Baptist World Alliance. Besides herself there are Miss Fannie Traylor, Mrs. A. J. Aven, Miss Jennie Watts, Miss Fay Ball, Miss Mattie Mae McClelland, Mrs. W. J. Davis, Miss Anne McRaney, Mrs. C. S. Byrd, Miss Ida Barton, Miss Thelma Alford, Miss Cecelia Durscherl, Mrs. T. C. Schilling and Dr. and Mrs. P. I. Lipsey. There is room for more.

Something more than a protest from the preachers will apparently be necessary to stop the Sunday political conferences at the Governor's Mansion, as the secular papers report that the investigation recently inaugurated by the governor was launched at a caucus on Sunday. This is hardly in keeping with his announcement early in his term of office that he is a licensed Baptist preacher. Baptists and other Christian people in Mississippi have a right to expect the governor to respect the Lord's day.

"Our Lord and Ours" is a new book on Stewardship for study classes, written by Dr. P. E. Burroughs and published by the Sunday School Board. There are twelve chapters treating of Partnership, Problems and Perils, Why Give, How Much, How Give, For Ourselves, For Others, and Church Finance. It is worthy of study by every Christian who wants to know the will of God in this matter. Accompanying this book is a smaller volume giving from many sources personal experiences, outlines of sermons, etc., which can be used to good advantage.

Dr. R. B. Gunter and Mr. M. P. L. Love were in Nashville last week attending committee meetings interested in the work of the Southern Baptist Convention. One of the committees with twenty-five members, was to consider the question of a debt-paying campaign for 1929. There was very earnest discussion as to the kind of campaign and as to the proportion in which the money would be distributed. While a final report was not adopted and will not be until just before the Convention meets in Chattanooga, the majority favored a generous "love offering" to be made at Christmas, and that the proceeds be divided according to the present indebtedness on our boards and institutions. This special committee makes its report to the full meeting of the Executive Committee, which in turn reports to the Convention.

(Continued from page 3)

listing our people is not only for the busy pastors, but also for the busy laymen, the sourceful women, and the eager youth. A group of earnest laymen in a few days, lift the whole church to a new level of liberty and devotion. And such a group of women, in a few days, likewise accomplish wonders in the church, in just a few days. And such enthusiastic young people, in a few days, write the most inspiring chapters in the history of a very brief time. May all these things and heed the call of old: "Awake, O Zion! thy strength, O Zion!" It may be a little faster to think how much the church could bring to pass, before the year is 30, with intelligent, universal, wholehearted effort. One time put forth such effort.

A second thing it behooves all of us to seek faithfully to know about all our convention work. It is a pity for any Baptist, anywhere, who is not informed about the work of our convention. The present work of Southern Baptists is inevitably bound up with both the past and the future. The work of those who have gone before us cannot be made complete without us, if we are unwise and unfaithful. Today, we shall mortgage the future of those who come after us to our own faithfulness. In a recent ringing call for action in the national prohibition were used which may well be the words of our forefathers: "Let propaganda be truth. Release the facts. Let us win the way for militancy. Mobilize the science."

That last expression is particularly timely. "Mobilize the public conscience." Let us be fully informed concerning all our work at home and abroad. Let them know we are right now confronting a crisis and opportunity in the land and Europe and Mexico and South America. From these fields, many of our people are home on furlough, anxious to be able to declare that to God to go as witnesses to the land, pleading to be sent without delay with these conditions, our beloved dear Dr. Love is stricken with a crisis. Now be active. May God graciously keep him! We cannot, must not be different to this unparalleled crisis. The situation is enough to bring our heart into the dust, and to call for official service for our blessed Lord. At the same time, let us face the homeland. The sins of our people have so asserted themselves in rampant forms of unbelief and lawlessness and crime as to make it manifestly mighty, wide-reaching, heaven-sent visitation can save our homeland and life. Let our people, Southern Baptists gained slight last year, yet we declined slight missions and benevolences. Surely among us can be comfortable, in clamant needs and responsibilities.

Let us at once and continually about our whole situation. To may be said: "My people perish with edge." It is absolutely imperative.

(Continued on page 5)

News and Truths tells of a terrible damage by a hurricane, and here had given only \$12.00 to months. What sort of insurance? There are people who do not read the Bible says about God's making terrors, but think a cyclone is a tilation system.

(Continued from page 2)

whose lips with grace o'erflow sounded like music in a publican's ears. It was so unusual that Levi "having arisen, followed him". The expression means that he "dropped things as they were", and went after Jesus. There was no debating the question. Hearing such a voice, and seeing who it was that thus spoke to him, Matthew "cut loose" from his lucrative position—it was a position in a true sense and not a job—leaving it to others, to follow this Friend of "publicans and sinners". We do not know that Levi took time to "check out" to his successor; and the language would lead us to infer that he did not take much time for formalities, but "arose on the spot" and joined this pilgrim band whose only source of income was the kindness and beneficence of friends. Matthew was not allowed to carry the purse of the Twelve, nor was he permitted to gather up some money later to pay the taxes of members of the party when Peter was sent to the sea to get a coin from the mouth of a fish for this purpose. However, we never hear of Matthew grumbling about it. He had dropped the money question once and for all when he heard that kind entreaty, "Follow me".

Before entering far upon this new career with the "fishers of men", Matthew would show his appreciation by giving a banquet to this new found Friend, and introduce him to his many friends among the publicans and sinners. It was a high day, and a swell affair—this banquet in the house of Levi. He had many friends of his own stripe, and they came from far and near. It was a high day for Jesus and his disciples, too; but, mind you, they were getting mighty low down, as the following language will indicate, "And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples". They were all there at the same table, and all indiscriminately placed around the table, and eating together! My, but wouldn't that take your breath? It was the unpardonable social sin of the day, and the scribes and Pharisees who were everywhere throughout the land whose self-imposed duty it was to regulate the affairs of men, both religiously, socially, and otherwise, found fault. These scribes and Pharisees who were "standing around", and not invited (they would not have accepted, had they been invited) could not face Jesus with their question. Or was it so arranged that they could not approach near to where Jesus was for the press, seeing that their skirts might happen to touch one of these publicans or sinners in the effort to get near him. So, they "pop" the question to his disciples, saying, "How is it that he eateth and drinketh with publicans and sinners?" Notice, they say "he". They have Him spotted. He is the one they are finding fault with. He is about to break up their custom, setting such an example before the public. They have gotten the common people with a great deal of pains to the point that they would not eat and drink with publicans and sinners, and here this "upstart" is going to upset all their plans! It is offensive to them.

But Jesus caught the question, and was quick to answer for himself. Why should they be asking his disciples? Why didn't they come directly to Him? If they wanted to know, he would tell them, and tell them plainly and bluntly. It may sting a bit, but here it is, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance." It was enough to sting their consciences, if perchance such could be possible. Apparently, however, they assume a more self-righteous air, and ask another, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" To which Jesus lays down a safe rule for fasting. There are times for fasting. Forced fasts are of no value. Circumstances determine the times for fasting. Why fast at a time of rejoicing? Fasting according

to a calendar may be mockery. But to feast when it is time to fast is sheer sacrilege.

A LAYMAN TO LAYMEN

A man said to me a few days ago, "I would like to do more for the church and the church program for missions and benevolences but it looks like I never have anything I can spare when I have paid my bills in the fall, and paid the taxes and insurance", and I feel like the reason of this is that he did not take the Lord in as a partner in his business. I am sure God would have kept his promise to this man if he would have recognized his financial obligation to God and given him the proper place in his life and he would have, instead of coming out about even each year, made sufficient to pay all his obligations, both to his fellowman and God, and then had a goodly sum left. By denying God his proper place in our lives and possessions and withholding what belongs to him—at least the tenth—I believe we cause our own lack of prosperity. You cannot find a man anywhere who has ever tithed his income who will truly say he now regrets it.

But the point I want to make is this: If we won't just trust the Lord and say we are going to put in His kingdom work sums commensurate with our material and spiritual blessings, if we are farmers as I am sure nine-tenths of us Baptists are, I being one in a small way in addition to another job I try to hold, let us say, "Lord I am going to, in 1928, plant an acre out of ten or an acre out of twenty or even an acre out of thirty in cotton, corn or some other money-crop and give the proceeds, when gathered and sold, to the Lord's work. And in doing this if we cannot spare this out of our regular crop I know all of us can find an extra acre somewhere that we can "take in" and get in this extra acre or two or three acres for the Lord's work. We thus dedicate this "unto the Lord" and if we acquire means along in the year and can do so we can lend this acre or acres some money and put it into the Lord's treasury for pastor's salary and local expenses and our great mission and benevolent program and deduct out of proceeds of the acre or acres. I have never seen a man plant an acre or several acres for the Lord that ever regretted it.

As we plan for our own work, for our homes, our possessions and luxuries let us plan now for the greatest of them all—God's work.

I plan to plant an acre of cotton for our missions and benevolences in 1928—the whole of the Baptist causes—in addition to whatever I may be able to do in an humble way, otherwise. Who will join me? About 60 have signified their intention of doing so to the extent of an acre each in Jefferson Davis County and two or three more to the extent of an acre, they to divide 50% missions and benevolences and 50% to pastor's salary and local expense.

The great causes of the Baptists of the South need our means as well as our prayers and God will use us in proportion to how we allow him to use us. The Baptist Cooperative Program is God's Program among Baptists.

Plant an acre or more or less even for the Lord's work in 1928. Let us put the church and God's program first in our lives and in our business. As it has been said, "God's business is the greatest business on earth." Mr. Brown, the great shoe man, had as his motto over his office door, "God first, family second, and business third."

If we cannot pledge all we feel we should, in money, then let us pledge and plant and dedicate and give to the Lord some acres and trust the results to him.

With our salaries, incomes from money, stocks and bonds or any other income we might have let us dedicate a part to the Lord's work in 1928 and when we have on an average done one-fourth, yea one-tenth of what we should do on an aver-

age, then every cause embodied in our mission and benevolent or Cooperative Program will have enough to do the service as now planned. As our increased support is given above that, they, in turn, will expand in their service and reach out and do more.

—I. F. Dale.

THE "CHRISTIAN CHURCH" IN CHINA

I have been asked many times recently about the attitude of our Baptists in China towards the new Union Movement which is being set forward with such vehemence at this time. This is not a new movement, but has been going on for twenty years or more. It seems to have had a re-birth, or received a new stimulus during the meeting of the National Christian Council in Shanghai in 1923, at which time great emphasis was laid on the importance of the union of all the Churches, thus bringing about one great united Church of China. Since then much has been accomplished towards that end. Many denominations have gone into the movement, dropping their distinctive names. I am happy to say that up to the present time only one church which has been sponsored by the Foreign Mission Board of the S. B. C. has joined the movement. This church is at Harbin, Manchuria, and the matter as to what disposition to make of the case is now before the Foreign Mission Board.

This past Spring the English Baptist Mission of Shantung at their annual meeting decided to go into the Movement, lock, stock and barrel. It was the last meeting of the English Baptist Mission, as such. While we have much work in Shantung Province, there is no overlapping with the English Baptists, and with the training our people have had I feel quite sure they will continue to hold to those Baptist principles which have always been a joy to us.

(On furlough) —John A. Abernathy.

Tsinan, Shantung, China.
1220 Washington Ave.,
New Orleans, La.

(Continued from page 5)

tist people be informed if they are to be enlisted. Intelligence and integrity are the very life blood of a democracy. Just here the opportunity of our Baptist papers comes in, and theirs is an incomparable opportunity. It is nothing short of a tragedy that these papers do not have ten fold more than their present list of subscribers. Every Baptist home in the land ought to read every week the denominational paper. May God hasten the realization of this acutely necessary goal! And may he also give all needed wisdom for the Editors and all others who write for these papers! To the faithfully discriminating, constructive, Christian paper, the denomination owes an immeasurable debt of gratitude. It needs frankly to be said that if the denominational paper shall pursue a different policy—if it shall sow doubt, interrogation, and suspicion concerning the work and the workers—if its discussions shall be inaccurate and inconsiderate and lopsided and half baked, if its proper emphasis shall be misplaced—then confusion and discord and inactivity and hurt shall inevitably come to the work and the spirit of the denomination. By all means, let us all worthily magnify our denominational papers. They furnish our supreme medium for informing our people. And let us pray, without ceasing, that the Editors and all others who write for these papers shall be clothed with God's wisdom and Spirit for their exalted mission! Beyond question, our papers largely hold the key to our denominational spirit and progress.

A third thing it surely behooves us all to do—and this before all else—and that is to call ourselves back to humble and unceasing prayer for God's guidance and favor upon His people and their work, in these epochal days. Is not this our most insistent need this hour? Dare we go on with all the weighty needs and responsibilities

upon us, without such a rededication of ourselves to God, in prayer, as we have never made before? His challenge is: "Ye have not because ye ask not". Prayer changes things. It releases influences that can touch all the earth. It breaks down barriers, opens doors, solves difficulties, overcomes apathy, releases superhuman power, brings victory. There can be no substitutes for prayer. We shall flounder and fail, whatever our numbers, our machinery and institutions, if we shall fail to put our trust in God. Indeed our very machinery shall become not only useless but dangerous, unless the Spirit of the living God shall move and control it all. Therefore, let both those who go to the Chattanooga Convention and those who do not go, alike call upon God, day and night, that His Divine Spirit may wholly dominate the Convention. Undoubtedly, the way of prayer is God's appointed way. All the great missionary awakenings have come out of the atmosphere of prayer. Pentecost came out of prayer. The great revivals all were born in prayer. We are again to see glorious, conquering days for the Kingdom of God at home and abroad, when our Churches and schools and papers and homes and hearts shall become altars of humble, penitent, prevailing prayer. Lord, teach us to pray!

Still another great Baptist gathering is soon to be held, namely, the Baptist World Alliance, in Toronto. Much prayer should likewise be offered for God's guidance in this earth-encircling meeting. Our honored fellow Baptists in the beautiful City of Toronto and throughout the noble Dominion of Canada will give this world gathering of Baptists their most cordial welcome. Those of us from the South who have been privileged to have fellowship, face-to-face, with the Baptists of Canada, are eagerly looking forward to this fourth meeting of the Alliance. Those of us who attended all or either of the three previous meetings of the Alliance, held respectively in London, Philadelphia and Stockholm, are doubly eager for a renewal of the world-visions and fellowships, in the Toronto meeting. As has been often stated, the Alliance is not an administrative body, but it is an organization for the promotion of Baptist fellowship and ideals throughout all the earth. The organization has abundantly justified its existence. It has drawn our world-girdling Baptist family closer together, giving untold inspiration to smaller and sometimes sorely persecuted groups of Baptists in different sections of the globe. It was not surprising, therefore, that the greatly honored and far-seeing, Baptist leader, Dr. J. B. Gambrell, was probably the most enthusiastic advocate of the Alliance of any Baptist in America. With all his heart he believed that God had brought it into being, and the great, good man's heart overflowed with joy that Southern Baptists attended it in such large numbers. It is good to hear that from every nook and corner of the South, our people have already made reservations to attend the Toronto meeting, the last week in June. Let us pray that God will crown the meeting with spiritual wisdom and power.

Let me close these notes as I began—even with the deepest appeal of my heart to my dear, dear, fellow Baptists all over the Southland, that we prepare worthily for the Chattanooga Convention, by giving, thinking and praying at our highest and best. By intensive, concerted, whole hearted effort, Southern Baptists can, in just a few days, even before the books close April 30, gather up such a vast number of offerings, large and small, as shall put a glow upon all the causes fostered by the Convention. In all our work, let us remember that "Except the Lord build the house, they labor in vain that build it". Morning, noon and night, let all of us pray that Southern Baptists may be obedient to the heavenly vision, in this destiny-determining hour, in the life of our beloved denomination and of the whole world. May God lead us on!

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

MONEY-RAISING METHODS EXAMINED (Continued from last week)

1. THE PEW-RENT SYSTEM.
2. DONATIONS.
3. SUBSCRIPTION PAPERS.
4. BEGGING-BEES.
5. THE INDIVIDUAL COLLECTOR.
6. HIT-OR-MISS MANNER COLLECTIONS.
7. FREE-WILL OFFERINGS.
8. ASSESSMENTS.
9. TITHING.

(For a discussion of the above methods, see last week's issue of The Baptist Record.)

10. The Simplex Plan.

Twenty years ago ninety per cent of the local churches using any plan used the simplex envelope in which the donor placed all his giving for both current expenses and missions. Then it was understood that the church treasurer was to put aside for missions a certain percentage of all monies contributed, and the remainder was to be used for local expenses. But experience showed that many a treasurer used all the money to meet local expenses, and therefore the missionary money was not on hand and could not be paid when due. The excuse offered by the treasurer was that the membership did not furnish enough money to meet both needs and the local credit had to be kept good. So the plan was gradually displaced by the double-pocket plan.

Where there is an alert pastor and a treasurer with iron will and good missionary and business principles are maintained throughout the church, the simplex plan may still be used, but in general it is to be avoided as it causes too much anxiety and loss of mission funds.

11. The Double-Pocket Plan.

Within the past fifteen or twenty years a very large percentage of the local churches have begun to use the double-pocket envelope in which is placed, in the respective compartments, the money given by the individual each week for current expense and for beneficence. The plan has decided value. It visualizes the phases of the kingdom enterprise by presenting each week the needs of the local parish and of the world enterprise. It educates the giver in proportions. It has good psychology in helping non-missionary people to feel the constant urge of Christ's command to go into all the world and preach the gospel to every creature.

When the church makes up an annual budget in two sections, one for current expenses and the other for beneficence, this double-pocket weekly envelope assists in regularity of payment as well as gives the donor a chance to keep track of all payments made.

The plan is completed by using an every-member canvass and a treasurer for each fund.

12. The Spasm Plan.

This method involves the occasion presentation of a cause followed by an immediate appeal for funds. The resulting subscriptions are payable as designated by the donors.

It loses sight of regular giving upon a proportionate basis and substitutes emotion and immediacy instead. Values in other causes also disappear, and the aim is to get all that can possibly be extracted from those present. Absent members escape, and those present oftentimes give more for the cause presented than it should receive. Paul said, "That there be no collections when I come". He did not want his personality and appeal to take the place of a steward's normal relation to the whole kingdom enterprise.

13. Money-Making Devices, (suppers, bazaars, raffling off quilts, etc.)

The word of God requires every Christian to give to God the first-fruits of all increase. If even a minimum of one-tenth was put at the disposal of the Christian by every believer, there would be ample money for all that should be done both at home and abroad. But the failure of many enrolled in the membership of the churches to give anything or very little has so impoverished the Christian enterprise that leaders have sought for money in other directions. These leaders have meant well, but in the long run money produced by commercial devices instead of from individual givers has proved a hindrance to the real progress of the church of Jesus Christ.

Some plausible arguments are advanced in favor of money-making devices by those who desire to continue the practice, but when the whole matter is thoroughly considered every argument in favor of the practice must give way before the habit of every child of God giving as an act of worship the first-fruits of all increase to the extent of at least a tenth.

Here is a summary of reasons why the practice is indulged in, followed by the reasons why it should be discontinued:

In Its Favor:

- (a) It has social value, as it puts members to work.
- (b) It enables some to contribute who otherwise would not be able to give anything.
- (c) Many churches have been built and ministers supported by this method when without it the Christian enterprise in many a local field might have failed.
- (d) It is easier to get money that way than to secure it from church-members.

Against It:

- (a) Social values can be maintained by doing similar things without any money goal. In such cases the church provides money to cover all the necessary expenses.
- (b) The church has often lost the respect of the world and its own self-respect by a failure to support itself properly. The members have the money but will not give it. If a member has no money, God does not expect him to give any.
- (c) Individuals, in their capacity as such, have the right to make a cake and sell it, contributing the cash to the Lord. But to combine and use the name and time of the church is wrong legally and very harmful spiritually.

(d) When God's people do his work in his way, they can surpass any achievement yet known. Too often they have chosen the line of least resistance and raised the money instead of giving it out of love to Jesus Christ.

(e) Spiritual values are eliminated and commercial goals are substituted. The church is a divine spiritual institution and should not enter the field of commercialism.

14. Underwriting Amounts.

A small group of the generous or well-to-do members agree to produce, if necessary, what amount may be needed at the end of the quarter, or the year, in order to keep the local church out of debt. This pledge is in addition to whatever those individuals may have subscribed in the regular way.

(a) The practice, while well meant, is not in the long run productive of good for the organization. If this small group ought to bear more of a burden than is assumed when they make their regular subscription, then such additional amounts should be regularly assumed and not made contingent upon the failure of the remainder of the membership.

Mississippi Woman's Missionary Union

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Mississippi's Ruby Anniversary Challenge

Written by Margaret McRae Lackey

Read at State W. M. U. Convention by Mrs. Madge Quinn Fugler

Come clasp my hand and go afar with me,
 Down two score years of Union history;
 We'll stand with unshed feet on holy ground,
 Amidst a Group, each one with glory crowned.

A feeble Group so far as numbers told,
 But ah, the might of their far reaching hold.
 A praying Group, with knee and head bowed,
 A Group with Faith and Hope and Love endowed.

Yea, and with purpose high and souls alight,
 They sought for wisdom to decide aright;
 Should they as laborers in our own loved State,
 Join hands with others and consolidate?

God spoke to them; And soon their fixed design,
 Told how "Our Mississippi wheels in line";
 Thus we became a part of that great Band,
 We call the Union of our Fair Southland.

They lit the Torch that's guided you and me;
 They were the molding Force in history;
 May we not then so honor them this hour,
 By placing one pure Ruby as their dower?

Again with clasped hands let's journey forth,
 And view from west to east, from south to north,
 Our Commonwealth; and mark how here and there,
 A Call has come to Daughters pure and fair.

Some heard the call to far off heathen lands;
 Some nearer home heard clear their Lord's com-
 mands;
 And hearing all obeyed; they are in fine,
 Our Union's vanguard on the battle line.

May we not then so sanctify the years,
 That they have blessed through labors, prayers
 and tears,
 By placing gems unflawed before His Throne,
 To blazon forth as jewels in their crown?

We cannot pause beside each altar stone,
 And mark what two score sacred years have done,
 Through women's hearts and hands; but we can
 raise,
 ONE mighty hallelujah shout of praise.

Yea praise to Him who's led us all the way;
 Praise and thanksgiving for this Ruby Day;
 High praise as we reconsecrate the Hour,
 To larger service and to greater power.

Horizons lift; new destinies confront;
 Stern duties wait our Union; never wont
 To play the laggard when God's Will is found;
 Never known to halt when Onward Bound!

Enlarge thy plans and gifts oh, thou Elect!
 Great things attempt for Him, great things ex-
 pect!

Thou'rt to the Kingdom come for such a time!
 When Love imperial is thy power sublime!

Accept the challenge of this Ruby year,
 And face that glad Tomorrow without fear!
 Yea, strengthen stakes and lengthen three fold
 cords,
 Till Earth with all her fullness is the Lord's.

Missionary Education Conference at Blue Ridge
 The Missionary Education Movement Confer-
 ence which is held annually at Blue Ridge, North
 Carolina, is offering this year one of the finest
 schedules of courses which we have ever been
 able to present to the missionary education lead-
 ers of the South.

You will be interested to know that Mrs. Taul
 B. White of the Southern Baptist Church is to
 be on the faculty this year as she was last, and
 I am hoping that this year we may be able to
 share our Conference with more Southern Bap-
 tists than we have had in a number of years.
 As you understand, this Conference is exclusively
 a conference on missionary education, the leading
 denominations in the South all being represented
 among the delegates and on the faculty. There
 is no other conference in the South which offers
 quite the courses we are offering, so in no sense
 does this conference compete with anything else
 going on at the same time.

In a few days the program will be off the press
 and a copy will be sent to you. If you would
 like to have a number of them for distribution,
 I shall be very glad to hear from you and shall
 supply you with as many as you may need.

I sincerely hope that we may have your co-
 operation in seeing that the Southern Baptist
 Church is well represented at the Missionary Edu-
 cation Conference at Blue Ridge, June 26 to July
 6, 1928. Very cordially yours,

—Edward D. Grant, Chairman.

Convention Echoes

From Columbia

I just want to tell you what a fine helpful
 meeting you arranged for us in McComb. I
 thought it one of the best W. M. U. Meetings I
 ever attended. I had never heard Mrs. Cox. I
 think she is wonderful. I felt so happy that we
 had so many of our own ladies to attend—forty
 or more—and they came home full of new in-
 terest and enthusiasm. I feel it is going to help
 our work a whole lot.—(Jennie Watts.)

From McComb

Thank you for your words of appreciation.
 Never have seen a more beautiful spirit shown
 than that of our Committees in this work for the
 Convention. Truly we have been blessed by the
 coming of the Meeting, and now we have pleasant
 memories only, and a realization of responsibili-
 ties, which will only stimulate us to further ef-
 forts. We met this afternoon and transacted all
 business; and I am happy to tell you that we will
 have no deficit to be taken care of.

We are sending you the enrollment cards. We
 find that we enrolled 629 delegates and visitors.
 Many ladies did not know WHAT DISTRICT
 OR ASSOCIATION THEY ARE IN. That ac-
 counts for some of the cards not being filled out
 in full.—(Mrs. Thomas Purser.)

From Greenwood

We had a wonderful Meeting in McComb, and
 I enjoyed it very much. We are all so glad that
 the Convention is to meet with us next year, and
 we are beginning right now to plan, pray and
 prepare for your coming.—Mrs. Charles Ammen.)

A Ruby Anniversary Invitation from a Country Church

Our hearts will be happy on the 29th Day,
 To welcome you to our Anniversary.
 Friends will be there with something to say,
 So at the hour of 10:30 please be on your way.

And for every letter in your name,
 Put a penny for the same
 Into this little pocket.

But if you'd be extremely nice,
 Perform this operation twice!
 Then shut and quickly lock it.

—James and Ruth Circles,
 County Line Church, Copiah Association.

An Important Communication

Mrs. A. J. Aven,
 McColgan Hotel,
 McComb, Miss.

Dear Mrs. Aven:

It occurred to me that you should have a copy
 of the Executive Committee statement concern-
 ing the agreement of the State Convention with
 the W. M. U. as pertains to the offerings and
 special appeals. Following is the committee's
 statement unanimously approved:

"The Secretary of the Board is instructed to
 say to the women of the State that we interpret
 the action of the Convention relative to special
 money raising to mean that all money raised by
 the W. M. U.'s shall go into the Cooperative
 Program to be divided on a percentage basis and
 that the Convention Board in turn shall care for
 the W. M. U. specials.

"If this is not satisfactory to them, then the
 Secretary is instructed to pay the above specials
 and the women are allowed to designate the
 week of prayer offering."

Sincerely yours, —R. B. Gunter, Cor. Sec'y.

The above letter is self explanatory. After
 the reading of this letter at the State W. M. U.
 Convention a motion was made by Mrs. P. I.
 Lipsey that the Woman's Missionary Union ac-
 cept this arrangement, which was passed. From
 henceforth the Weeks of Prayer offerings will
 be designated gifts respectively to Foreign, Home
 and State Missions.

At a meeting of the Board of Trustees of
 William Jewell College March 15 resolutions were
 passed exonerating President H. C. Weyman of
 charges circulated against him of having claimed
 certain literary degrees to which he was not en-
 titled, and the trustees approved of his adminis-
 tration of the college the past five years. Things
 have not been running smooth at William Jewell
 since one professor was dismissed about five years
 ago for Unitarian views. Dr. Weyman was elect-
 ed president to conserve orthodox views in the
 college, and some people have been after his scalp
 ever since. Perhaps the end is not yet.

The Baptist Record
Published every Thursday by the
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Baptist Building
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R. B. GUNTER Cor. Sec'y
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Power of Books

One has said, "Reading maketh an exact man"; another said: "Tell me what the people read and I will tell you their character"; Paul said, "Give attendance to reading". Thus we will see that these men of past ages realized the power of reading. Reading is food to the mind, the mind is the avenue to the moral, mental and spiritual man; man is what he eats physically, even so is he what he eats morally, mentally and spiritually through the avenue of the mind. So our reading has a wonderful power over the life and character of all of us.

If there be a laxity of morals among the younger generation today, the cause of it is the character of the reading matter that we give the younger generation. Our library table is covered with trashy novels, books that at least hint at the immoral in life, papers that create a doubt in the minds as to the truth of the Bible, and our secular papers are full of the most sordid stories of the lives of men and women that can be found. The daily papers will spend hundreds of dollars and give column after column to give the minute details of a divorce shame or a dastardly murder or the ruin of a home, when an inch usually gives the story of some act of charity or church meeting. Many times these papers will not tell of church meetings at all. That has happened to me quite often. No wonder then, with this kind of food to feast their minds on, that our younger generation is growing lax in morals and religion; that feast on the filth and slime of the social world.

There were very few books in my father's library. As far back as I can remember I had a thirst for reading. Everything that came within my reach was devoured from cover to cover. The few books in my father's library were good books, mostly of a theological nature, as he was a minister. Some of them

The Orphanage Signal

THE ORPHANAGE SIGNAL

Hello, to the Baptists of the state! From 217 little souls of the Orphanage.

Everything is moving along very nicely: a car load of beds, springs and mattresses received. Every child has a new bed to sleep on. Dressers and chiffonettes will be here in about two weeks.

Our health conditions are improving a little; have a new relay of measles coming out on us, four new cases in bed. We now have both German and red measles, with no place to isolate, but doing our best to care for them.

New Matrons

We are delighted to state that we have added to our faculty Mrs. Davidson, formerly of Bogalusa, La., who has charge of Carter Hall, the home of the junior girls. She is measuring up in a very acceptable way.

We also have Mrs. Bodley, from Illinois, a graduate from Louisville Hotel School of Dietetics, who has charge of our kitchen and dining hall.

Our Farm

I think our truck department equal to any in the state. We have most everything, all vegetables needed and sufficient amount to supply all of our needs, that of the Baptist Hospital, and an abundance to feed to the hogs and chickens.

We also have about ten new baby calves, which means of course more milk for us.

I wish you could see our flock of about 1,500 young chickens, weighing along two pounds each.

We also have a number of baby pigs, running our number up to about 60 head of fine big bone Poland Chinas.

We are delighted to see the spring open up. We hope not to have to spend another winter so poorly equipped to care for the children.

Our Campus

We are busy with our flower beds, trying to beautify our campus. If you have any flower plants of any kind that you can spare, just remember us. We are anxious to make this the beauty spot of Jackson, and with your help we can do it.

The Cry at Our Door

We are being flooded with applications from orphan children all over the state for a home and opportunity. Listen! Seventeen applications in one day. Baptist children with heavy hearted Baptist pastors all over the state trying to help them.

It is stated that there are 250,000 Baptists in the state of Mississippi, caring for as we are 217 children, 1,106 to every orphan child, and not receiving enough to feed and clothe them.

were too hard for me to read but I read them just the same. The first book that I remember reading was The Story of the Bible. I read and

Some are suggesting that we limit our number. As superintendent, I feel it would be the most tragic step for us. There are enough Baptists in the state of Mississippi to care for every orphan child in the state, to say nothing of the number who appeal to us for aid.

If our farmers and our country churches would get together and make up loads of provisions, they alone could care for every child and not miss the provisions. We should have a truck from our rural churches coming in every few days, with vegetables, produce, and things that we could use, and they would never miss it.

Limit our number, and you will cripple us tremendously. For instance, a community appeals to us to take the helpless, homeless and unfortunate orphans left in that community. We tell them we can't do it. That community loses interest and does not do any more for the Orphanage. You know that as well as I. Bring it down to your own self and don't think of it as the other fellow's appeal, and think how you would feel if you would cry for help and we wouldn't come. We Baptists of Mississippi should be ashamed of ourselves to think of such a thing.

A number of our Baptist children have gone into other orphan asylums both in this state and out, because we could not care for them. There is no commission in the Bible that is plainer than the one in regard to the orphan. May we Baptists resolve that we will no longer be selfish but we will plan together to go forward as a mighty host, with open hearts and open doors to the cry of the little ones.

I realize it will be extra responsibility on me for every child who enters, but Mrs. Massey and I haven't anything else to live for but these little folks. We are willing to walk the floors in the dead hours of the night to nurse their aching brows, if Baptists are willing to come forward and provide for them.

The more you give through the Cooperative Program, the more we will receive for the comfort of these children.

We have received this month through our State Secretary's office the sum of \$828.50 from the Cooperative Program, \$311.66 designated, making a total of \$1,140.16, with a running expense of between twenty-one and twenty-four hundred dollars a month. Pay your pledges, and make it possible for us to go forward. Come to see us when you can, write us, as we need your prayers, and encouragement.

—B. E. Massey,
Supt. Miss. Bapt. Orphanage.

re-read this wonderful book. So early in life I received a general idea of the Bible and of the characters therein. It made a lasting im-

pression on my young mind. I cannot remember when I had my first impression that I was a sinner and needed a Savior, neither can I remember when it first entered my mind that I was one day to be a preacher. My mind was fixed before I can remember on the truthfulness of the Bible as the divine word of God, and if I have ever had one doubt on that line in my life I cannot now recall it. I attribute all this to the fact that this good book was the first to make an impression on my mind.

I tremble for the consequences if it had been one of Bob Ingersoll's books on infidelity or some of the modern books on evolution or that had created a doubt in my mind as to the veracity of the Scriptures. I might today be a blatant infidel, or worse, a full fledged evolutionist and materialist—these latter are worse than infidels because they claim to be Christians, so are wolves in sheep clothing. But, thank God, my father guarded my tender mind from such destructive heresy and as a consequence I believe the Bible, every word in it. I will never cease to thank God that He gave me a Christian father and mother. They were poor but loved the Lord and His truth and were careful as possible with their children in their moral and spiritual life. They had but few books, but these were pure books; and I am persuaded that one of the curses of this age is the multiplicity of books, magazines and papers, especially since 75 per cent of them are worse than nothing at all; they poison rather than feed the mind.

A Book of Sermons was another book in father's library. At least one sermon in that book was by C. H. Spurgeon on the subject, "Concerning Heaven and Hell". He put it down just like the Bible puts, there were no foolish, silly sentimentalities about the goodness of God, too great to permit sinners to go to an eternal burning hell, but he told us that hell was an eternal lake of fire and brimstone where the unrepentant sinner burned for ever and ever in woe and misery. He also told the plain truth about heaven and its joys. There and then I learned the truth about heaven and hell and I have had no trouble with Heaven and Hell theology since. I know that heaven and hell are just as Spurgeon pictured them in that sermon long ago, for he gave Bible evidence for every bit of it. I am glad I read that sermon, for it forever fixed my mind on these subjects and there are not enough devils in hell nor evolutionists and infidels outside of it, for awhile, to change my opinion one whit about them. I am a dyed-in-the-wool believer in the old-fashioned hell of fire and brimstone of the Bible, where the wicked will be punished for ever, and a heaven that is full of joy and happiness where only the redeemed will spend eternity. I am so glad I believe that, for it is the truth. The reading of this and other books of like character, together with the teachings of
(Continued on page 12)

OLE MISS STUDENTS GIVE SERVICES AT JAIL

Valuable work is being done at the Lafayette County jail by members of the Extension Committee of the B. S. U. of the University of Mississippi. Baptist students go to the jail every Sunday morning and make talks and give special musical numbers, and many favorable responses have been made by the inmates of the jail. Some of them have been led to make a profession of their faith by the simple talks of the visitors. Some have been led to Christ late in life by the work. One was led to Christ in a very few minutes' talk, one who had long thought and pondered over the religious life, but had never known its joys simply because no one had told him the way. A man at middle age had never been told how to become a Christian, and in the last testimony that he made before he left for the state penitentiary to spend his life in servitude for the crime he was convicted of he said that he had lived thirty-nine years and until this year had always believed that he could save himself, and until that time he did not know that salvation comes from above, and not from within.

Another prisoner sentenced to life imprisonment for murder, in response to the work of the students, made a change in life and left the jail a man changed in heart longing to make restitution for the sins that he had committed and testified in a special program given by the students that it was his intention to go to Parchman doing his bit to win his fellow prisoners to Christ, who did not know Him as he now did. In a letter written back to one of the prisoners in the jail he spoke very highly of the work of the students and appealed to the prisoner to live a good life and also asked him to implore another prisoner to live for Christ.

Some of those connected with the work of the Extension work of the B. S. U. are K. R. Cofer, Extension chairman, W. H. Anderson, J. O. Snowden, Hubert Summers, Condo Wilson, Myron Greaves, George Boutwell, J. R. Dodson, and W. Alton Bryant.

Rev. C. N. Travis of Eutaw writes: Our hopes are now being realized for a more enlightened and Christ-like Church at Eutaw as a result of the astonishing success of our first church training school for our young people. The beginning of the school was a complete surprise, none in town knowing anything about the desire to have the school until the day it began. A school in Pickens County where I had planned to use Henry C. Rogers, one of our State workers, fell through, and it seemed that everything was perfectly ripe for just such work here; so we launched out to serve here. By hurried plans, it was agreed that the women of the church would serve lunch each night to those attending. The men of the church furnished the money to buy the needed things for the supper each night. God was un-

mistakably with us and I feel happy in saying that we believe this work will mean as much to our Church as anything that has come along in its long life. A group of nine leaders was trained, all passing the examinations. The Junior Class was so large that it was necessary to divide it and have two classes in the Junior Manual. Mr. Rogers taught one of them, and Mrs. H. J. Gann, our efficient Junior Leader, taught the other one. We challenge all the churches in Alabama to produce a leader for Juniors to excell her. After supper,

the Intermediate Manual was taught by Mr. Rogers to more than thirty persons. In all, there were 83 to pass the examinations, and thirty two signed the tithing pledge. With this newly trained army, we mean to whip the devil at Eutaw, and try as best we can to live for Jesus with our all.

GULFPORT MEETING

Mr. B. B. Cox and I have enjoyed a delightful season of Evangelism with my friend W. A. McComb and the First Baptist Church of Gulfport, Mississippi.

The Revival resulted in sixty two additions to the First Baptist Church and a score of others saved. God gave us His Spirit with unusual power these days.

The Mississippi Coast is one of the finest places in our country. The climate, resources and people are superb.

I have never worked with a more consecrated and cultured team than the McCombs. The Lord is using them in winning this great coast section to Christ. He is God's servant with a big task in his Kingdom. —E. E. Huntsberry.



One of the Ancient Inca Tombs on the high plateau of Bolivia.

Inca Monuments

WHETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more

advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

All that is left of the Monuments and Architecture of the Incas is the granite.

It is well for us to learn this lesson, a fact that is proven by the history of all races—Granite Monuments last longer than any other. Scientific tests prove that granites vary in the quality of durability and show

Winnsboro Granite

"The Silk of the Trade"

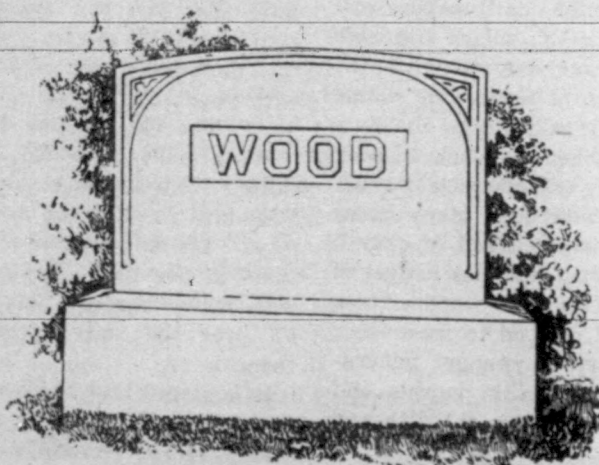
superior to other grey granites. Its flawless beauty, stalwart strength, and great durability, combined with adaptability to design make it the ideal monumental stone.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.



Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:—

Our contributions were small last week, but they have picked up some, and you can see that the report is better. It is so cold today, wintry, that one can't do much but keep the fire up, especially if coal is low. I haven't the heart to put you all to work for the B. B. I. girl, but I have a piece of news that I hope will encourage us. One boy's mother has set a hen for him for the B. B. I. girl! Her name, the mother's, is Mrs. Byrd, and his name is Dorsey Byrd, and they live at Florence. He beat the girls to it, didn't he? Let's see who will be the first girl to tell us about her hen. And perhaps there will be other boys who have as kind mothers as Dorsey's.

With much love,

Mrs. Lipsey.

The verse this week is Matt. 5:7. Blessed are the peacemakers, for they shall be called the children of God.

B. B. I. Girl

Brought forward	\$29.10
Willie Marie Berry	.25
Julia Herring	.25
Myrtle Stevenson	.10
Billy Stevenson	.10
Mary Chambers	.20
Lucile Humphreys	.10
Mildred Cox	1.00
Mrs. Neva Osborn	.25
Howard Pearce	.25
Clinton Carpenter	.25
Dorsey Byrd	.10
Nett O'Bannon	.25
Dorothy Newman	.05
Julia Brooks Mauldin	.10
Minnie Lee Moore	.10
Clark Massey	.25
Hazel and Elizabeth Moore	.15
Holcombe White	1.00
John Caveness, Jr.	.25
Gladys McCullar	.25
Grady White	.01
Vernon Lee Marsalis and Sister	.25

Orphanage

Brought forward	\$148.27
Earl Hallam	.25
Nell Harvey	.10
Sunbeam Band, Sunflower, Laverne Riddle, Sec.	3.00
	\$151.62

McComb, Miss., Feb. 6, 1928.

Dear Mrs. Lipsey:

I am a little boy. Will be 8 years old the 27th of March. I am in grade Two A at school, and am on the Honor Roll every month. I am sending you \$1.00 to help furnish a room in the Baptist Orphanage.

Your little friend,

F. B. Harris, Jr.

I am glad to hear from another who is on the Honor Roll every month. You are an Honor boy with us, too, F. B., when you bring this good contribution.

Shivers, Miss., Feb. 6, 1928.

My dear Mrs. Lipsey:

I am a little girl 9 years old. I go to school every day, and am in the third grade. I have a sweet teacher, Miss Nettie Pee Traylor. I am a member of the G. A., and like the work fine. My Father takes The Baptist Record.

Your little friend,

Mary Nell Cline.

I made a talk not long ago to our G. A.'s here, but they are bigger girls than your size, Mary Nell.

Dear Mrs. Lipsey:

I am a little boy that has been sick and I am sending 25c for the room at the Orphans' Home. I will be seven years old on Feb. 1st. I like our Circle. Your friend,

Max Brumfield, Magnolia, Miss.

I trust our sick boy has been well a long time. You must stay out in the sunshine a while lot, Max, and get brown and strong.

Lake, Miss., Jan. 24, 1928.

Dear Mrs. Lipsey:

I have been reading the good letters in The Record. My hair is blond and my eyes are gray. I am 11 years old, and am in the fifth grade.

Well, I guess I have written enough for this time. I must leave a corner for someone else. I must get to studying for test, so I can make a good grade.

Wishing you all to have a good time this New Year,

Yours respectfully,

Mary Alice Morgan.

A person has to study real hard for test, to make that good grade, doesn't she, Mary Alice? I hope you go through all right.

Magee, Miss., Jan. 30, 1928.

Dear Mrs. Lipsey:

I am getting Mother to write this letter for me, as I am a little boy not 3 years old yet. I have a little brother 7 months old, that I love very much. I love to hear Mother read the letters from other children. I ask her to read them over and over. I am sending 10c that my Grandpa gave me New Year's day to apply on the Orphanage room. Perhaps I can send some more later on. Yours sincerely,

Angus Merritt, Jr.

Little brother is trying to walk, now, isn't he, Angus? If he's not too big, he is, I should think. Write to us about it.

Hamilton, Miss., Feb. 18, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old. I am in the fifth grade at school. I enjoy reading The Baptist Record. I enjoy reading the Children's Page best. I am a member of the B. Y. P. U., and I go to Sunday School every Sunday. Our Pastor is W. C. Ballard. My Grandmother is my S. S. teacher. I have brown eyes and brown hair. I have one brother and one sister. My brother is 5 years old, and my sister is 18. I am sending 10c for the orphans.

Your little friend, Vivian Smith. I owe you two "thank yous", Vivian, one for the ten cents, and one because you like The Children's Page best.

Ackerman, Miss., Feb. 20, 1928.

Dear Mrs. Lipsey:

After reading the children's letters in The Baptist Record, I just could not keep from writing to the "Page". I'm a little girl 8 years old, going to school. I'm studying the fourth grade. Our school-house got burned down about one month ago, so we had to call off school for a few days till the old school-house could be repaired. Santa was very good to me; but the funniest present he brought us was twin calves.

Your little friend,

Jimmie Louise Weatherall.

P. S.—I'm enclosing 20c for Orphanage.

You didn't mind calling off school for a few days, did you, Jimmie Louise? But you were glad to go back, weren't you?

McAdams, Miss., Feb. 4, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old, and go to school every day. Am in the fourth grade. My teacher is Miss Sudie Mae Carter. I have one brother and one sister. I enjoy reading very much, and always read

the Children's Circle. I would like to join your Circle. Your true friend, Mabel Knight.

You have joined, Mabel. But you must send us something for the B. B. I. girl to be an Honor Member. What do you like to read? Stories and the funny papers? Be sure to read the Bible, too, every day.

Shelby, Miss., 3-28-28.

Dear Mrs. Lipsey:

I'm a little boy 10 years old. You know my Father and Mother. We used to live in Clinton. I enjoy the letters in The Baptist Record so much. I have been thru the Baptist Bible Inst. at New Orleans, but I was small and don't remember very much about it. Mr. Bracy Campbell from the B. B. I. preached for us one week in February. We enjoyed him and his good preaching. I'm enclosing \$2.00, one for B. B. I. girl and one for the Orphanage.

Your little friend,

John Paul Powell.

Why, surely, John Paul, I remember your Father, at the Bank, and your Mother, with all the little folks. It is fine of you to remember both of our funds, and we surely thank you. Write to us again, please sir.

Vaiden, Miss., March 18, 1928.

Dear Mrs. Lipsey:

My Mother has been reading the Children's Page to me, and I like so much to hear the little letters read, and hear that so many little folks are interested in our Orphans' Home. We went to church today and our good pastor, Bro. Metts, was telling us about the poor little orphan children needing so much yet, so I am sending 25c for the little orphans. I hope to be able to send more before long to help the B. B. I. girl. Mother has written this for me, as I'm too little to write. I'm only 2½ years old and the only child. I like to go to S. S. and preaching, and we go every Sunday we can. I hope to see my little letter in print, as I want to surprise Daddy. Your little new friend,

Elsie Mae Prewitt.

I'm glad you are not too little to give, Elsie Mae. Thank you for the gift, and tell Mother not to forget the promise for the B. B. I. girl.

Hinze, Miss., March 26, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old, and am in the fourth grade. I am sending 10c for the orphans. I go to S. S. every Sunday. We are glad you are having a part in the paper for children. I hope you will print this, if you can read it. Your friend,

Kittie Ruth Wood.

I can read it, and I will print it, Kittie Ruth. Thank you for the contribution.

Carrollton, Miss., March 19, 1928.

Dear Mrs. Lipsey:

Daddy takes The Baptist Record, and I always read The Children's Page. I am a little girl 12 years of age, and in the fifth grade. My teacher's name is Miss Lydia Mae Duke. I have five sisters. Two are married. The oldest one has a little girl 5 years of age. She is very sweet. I go to B. Y. P. U. every Saturday night, to S. S. and preaching every Sunday morning, and prayer meeting and preaching every Sunday night. I belong to the Baptist Church at Mt. Pisgah. I am sending 20c to help in the Orphanage room. Your little friend,

Lenis Harper.

You have a pretty full Sunday, Lenis, counting in Saturday night, as the Jews did. How does your little niece like her young auntie?

Courtland, Miss., Mar. 26, 1928.

My dear Mrs. Lipsey:

I am a little girl 10 years old. I go to S. S. every Sunday. I am a member of the Baptist Church. I enjoy reading your letters in The Baptist Record. We had a mission-

ary program at McIvor last Sunday, and collected a nice sum for missions. I know a number who write to the Circle. I have a Father and Mother and two sisters. I am sending in \$1.00 for you to use as you think best. A new member, Jessie Shepherd.

If you look in our list of contributions, Jessie, you will see that I thought best to give your dollar to the B. B. I. girl's bank account. Thank you very much, and you must write again.

Mize, Miss., March 22, 1928.

My dear Mrs. Lipsey:

I am sending 10c for the B. B. I. girl. I have written you once and saw my letter in The Record. I go to school and have a fine teacher. Her name is Miss Reda McDaniel. I like her very much. I also go to S. S. I study the Junior Class. I will stop and let somebody else write. Your little friend, Lois Wells.

And now you are going to see it again, Lois, aren't you? When you and Linnie and Priscilla send 10c apiece, it makes three times as much as one sending—thirty cents. I am obliged to you all.

Mize, Miss., March 22, 1928.

My dear Mrs. Lipsey:

May I write again? I have written once. I failed to send anything for the orphans. I am enclosing 10c for the B. B. I. girl. I go to school at Mize, and like to go very much. I also go to S. S. I study the Junior book at S. S. I will stop now, hoping to see this in print. Your little friend, Priscilla Wells.

You must write just as often as you will, Priscilla. I think one who writes twice is a true friend of our Circle.

McCool, Miss., March 29, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old. I am in the fifth grade. I enjoy reading The Children's Circle. I want to be one of your members of the Circle. I live in the country. I enjoy country life. I will send 10c for the Orphanage room. Bye-bye. Your friend, Pearl Lucile Burdett.

You are now one of my members, Pearl, and you must write again and send something for the B. B. I. girl. You know, the B. B. I. girl is a sort of a hobby with me now. But your present 10 cents is going to the Orphanage.

Quitman, Miss., Mar. 29, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old, and in the fourth grade. I go to S. S. and church. I have two brothers. Their names are Julian and Leo. Their ages are 15 and 13 years old. And one little sister. Her name is Mildred. She is 5 years old, and in the first reader. She fell out of the wagon about two weeks ago and broke her arm. We carried her to the doctor yesterday. Mildred and myself are sending 10c for the B. B. I. girl. Hope to send more soon. Mother and Daddy love to read The Baptist Record, and I am always glad when it comes, so I can read The Children's Page. Please print this, as I want to surprise Grandmother and Granddaddy Sellers.

Your new friend, Hazel Slay. Thank you for the money, Hazel. I hope little Mildred's arm is getting all right. When you write us again, you must tell us if it is well.

Summit, Miss., Mar. 21, 1928.

Dear Mrs. Lipsey:

I am just 4 years old, so you see I can't go to school, but I go to S. S. every Sunday, and Mrs. Baham is my teacher. I love her, too. I have auburn hair and dark brown eyes. Am sending 25c for the B. B. I. girl in N. O. A little friend, Blanche Rimes.

Thank you, my friend Blanche. I think auburn hair and dark brown eyes go mighty well together. Come to see us again.

Sunday School Department

SUNDAY SCHOOL LESSON

April 22, 1928

Jesus and the Home. Mark 10:1-16
(From Points for Emphasis
by H. C. Moore)

Golden Text—Honor thy father and mother (which is the first commandment with promise). Ephesians 6:2.

1. The Sanctity of Marriage is emphasized in the Lord's answer to the question about divorce. (1) The question was a live one at the time as it is today. It came from Pharisaic sources. It was this: Is it lawful for a man to put away his wife? There were two great schools of thought divided on the answer. The followers of Shammai were very strict in their views and they allowed divorce only on the one ground of infidelity. The followers of Hillel were more lax in their opinion and so considered divorce lawful on the grounds of incompatibility, dislike, disobedience and so on. They were divided in their interpretation of Deuteronomy 24:1, 2, Shammai having held that the words "some unseemly thing in her" referred to lewdness, while Hillel declared that it meant nothing more than something disagreeable. Hence, the wide divergence of view. (2) The purpose of the question was to entrap Jesus if possible. If he should declare divorce unlawful he would array against him the richer and more prominent classes in society. If he should declare divorce lawful, he would antagonize the teaching of Shammai, generally regarded as the highest moral code and discredit himself as teacher of the loftiest morality. (3) The counter question of Jesus, however, threw the inquirers back upon their own resources. What did Moses command? They replied that he permitted a bill of divorce. Jesus assented to their answer but declared that the permissive mandate of Moses was due to their hardness of heart which kept them from conforming fully to the law of God. Even so, it exercised a restraining influence in favor of the wife of a cruel husband and was a great advance over the polygamous paganism overspreading the world. The Mosaic statute was the best that could be enacted under the conditions. (4) The interpretation by Jesus carried the question back to its historic basis in creation when the marriage tie was first formed by him who created the primal pair, male and female. The marriage of Adam and Eve in Eden by their Creator is the model for every home in all the world. The exclusiveness of the marriage tie is seen also in the duty of the contracting parties in their separateness from their parents to form a new unit of society. In doing so they themselves constituted a unity which is vividly asserted in

the doctrine that the two are no longer twain but one flesh. Every marriage ought to be contracted according to the will of God and the union thus formed is or should be indissoluble. (5) So the stability of the home is assured. The marriage tie should not be rent asunder by husband or wife, through any outside interference or under any law that violates the law of God.

2. The Consecration of Childhood is emphasized in the Lord's blessing of the little children. Observe: (1) The Presentation: Jesus was very busy but fond mothers nevertheless brought their little children to him in the hope that he would touch them, lay his hands upon them, and pray for them. (2) The Rebuke: Since Jesus was surrounded by adults and every moment was occupied with teaching the multitudes, the disciples felt that the coming of the children would be an intrusion. For this reason they forbade the bringing of the little ones into the presence of the Saviour. (3) The Welcome: Far from being pleased with the conduct of his disciples in this matter, Jesus was "moved with indignation". Without hesitation he called the children unto him, other work for the moment giving way to that which now leaped into precedence. Notice what Jesus said. As to children and the Christ, he said, "Come!" As to children and Christians, he said, "Suffer—forbid not!" As to children and the Kingdom, he said, "To such belongeth the Kingdom!" (4) The Blessing: Who can without emotion contemplate what followed? Jesus took the little ones up in his arms. He laid his hands tenderly upon them. He pronounced lovely benediction upon them. And with the climax of this glorious scene he "departed thence".

(Continued from page 9)

father and mother, is responsible for this unshaken faith. My parents did not sugar-coat hell.

There is a power in the printed page that but few in this age have realized and we parents should be careful what kind of books and papers are allowed in our homes. It is a tragedy for any Baptist home in Mississippi to be without The Baptist Record. Then to this should be added some other good moral and religious papers. Then some good books on moral and religious subjects. The Bible should be on the center table in every room in the house, and provisions should be made for a regular and systematic study of this wonderful Book of books. There is power, wonder working power in books.

Notes and Comments

A splendid program is being arranged for the fifth Sunday meeting of the Yalobusha County Association which meets with Scobey

Baptist Church the last of this month. "Our Baptist Program" is the heart of the discussions.

Only a few short days now till the Southern Baptist Convention will meet at Chattanooga. Just how our financial account will stand when we get to this meeting is a question of concern. Baptists are plenty able to wipe out the debt on all of our boards, put plenty of funds in their hands to run a full year in advance and then not feel the strain. It is a blot on our faith and loyalty that we do not do so. What Baptists can do Baptists ought to do.

Bro. T. T. Gooch, of Oakland, clerk of Yalobusha Baptist Association, is the messenger who will represent that good body at the Convention at Chattanooga in May. Bro. Gooch is one of our good solid Baptists of this part of the state. He is informed on Baptist work and is willing to do his part anywhere. More like him, please.

One of our leaders recently sent me word: "Get him a bottle of ink and tell him to write about Oakland rather than East Mississippi", so here goes: Oakland is a fine little town situated in the western part of Yalobusha County, on the Illinois Central Railroad, 20 miles north of Grenada. The Baptist Church there is not large in numbers but loyal and active. They have one of the best brick church buildings in these parts considering the size of the town and the numerical strength of the church. This church has had some of the best preachers for its pastor; among them I recall the names of E. J. Hill, Lee B. Spencer, W. I. Hargis, J. P. Neel and W. B. Hudson. It is my happy privilege to be pastor there now and minister to these loyal saints.

From a recent letter I am informed that the Rev. E. J. Hill, now of Merton Baptist Church, Memphis, is in rather poor state of health. He had flu and has not recuperated as fast as he would like. He has done a splendid work in Memphis during these five years that he has been pastor there. Rev. H. L. Martin of Lexington, Miss., will begin a revival meeting in his good church soon. We trust this dear brother will soon be well again.

Murphy: "Be gorra! and Oi'm tired!"

Mrs. Murphy: "There you go! Toired, and phwat air ye thinkin' of

me? Standin' all day over a hot stove, and you in a noice cool sewer."

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B. Y. P. U. Department

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Oxford, Mississippi

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Goals for 1928

A-1 unions for at least one quarter.....	150
A-1 General B. Y. P. U. Organizations.....	10
Study Course Awards.....	10,000
New B. Y. P. U.'s.....	200
New General Organizations.....	50
New Associational B. Y. P. U.'s.....	10
A-1 Associational B. Y. P. U.'s.....	5
Increased enrollment in B. Y. P. U.'s.....	5,000
Subscriptions to B. Y. P. U. Magazine.....	2,000

You determine your part of this goal. Let's make it REAL.

"Associational Special"

Greene County Organizes Associational B. Y. P. U.

On Friday afternoon, April 6th, the B. Y. P. U.'s of Greene County met at McLain in their associational conference, and one result of the conference was the organization of the Associational B. Y. P. U. Mrs. D. A. McCall, who is working with the State B. Y. P. U. Department this month, was there for the conference and helped in the organization. Mr. L. G. Walley was elected president, and their first meeting is to be the fifth Sunday in this month. We look for large returns from this associational B. Y. P. U. It will no doubt mean the organizing of many B. Y. P. U.'s over Greene County.

Marshall County Organizes Associational B. Y. P. U.

On the first Sunday in April the Unions of Marshall County met at Holly Springs in a B. Y. P. U. Conference, and after a good conference in which the associational B. Y. P. U. was organized the ladies of the church served a splendid lunch. The associational B. Y. P. U. will mean that Marshall County will move up to its place in the state B. Y. P. U. realm. Mr. Jesse Hurdle was elected president; Miss Mary Lester Brown, secretary; Mrs. G. C. Sandusky, Junior-Intermediate Leader; Dr. W. C. Sandusky, Chorister, and S. C. Lowrey, J. N. Skelton, J. A. Walton, District Leaders. The fifth Sunday in April was set for the first meeting, and the meetings are to be held quarterly.

Attala County Organizes Associational B. Y. P. U.

Mr. A. W. Talbert, who is helping on Sundays through the month of April to put on B. Y. P. U. Conferences over the state, met with the B. Y. P. U.'s of Attala at McAdams on the first Sunday and one result was the organization of the Associational B. Y. P. U. Mr. J. C. Maxwell was elected President; C. L. Hester, Vice-President; Mr.

Myrick, Secretary; Mr. Joe Wyatt, Chorister. And so we will be seeing Attala marked up on the state list as one of our A-1 counties pretty soon.

Lee County Organizes Associational B. Y. P. U.

Lee County met in its conference on the afternoon of Friday, the 6th, and quite an interesting conference it was. Thirteen B. Y. P. U.'s represented, with interest manifested on the part of each. The lunch was a Japanese lunch. Every fellow had been asked to bring his house slippers and pillow; the tables were low and all except a few of us "old" folks sat on the floor and ate our Japanese food with "chop-sticks" and had a big time. Shoes were left on the outside and all wore their house slippers in. One exception was the State Secretary, and they could not find any house slippers big enough for him, so he had to wear his shoes in. After lunch the associational B. Y. P. U. was organized with Miss Hallie Polk as President; Mr. Chas. Bucy, Vice-President; Miss Lillian West, Secretary, and their first meeting to be on the fifth Sunday afternoon, at which time the organization will be completed. This marks a new era for Lee County, and while they lead in some other things in the state, these enthusiastic B. Y. P. U.ers say they will also lead in this work. How about it, you others?

We Recommend

We recommend that every associational B. Y. P. U. have a meeting not less than once a quarter. Some are having their meetings every month, and that is fine, but certainly no one will have their meetings less often than once each quarter. We recommend that these meetings be on Sunday afternoon, so that the regular organized work of no church will be disrupted. The purpose of the Associational B. Y. P. U. is to BUILD UP rather than to tear down our organized work, therefore the all day Sunday meetings are not recommended as a regular practice. If you are to have an all day convention annually, let it be on a week day.

A REMARKABLE CONNECTION M. P. L. Berry

The report of the W. M. U. convention in McComb written by Rev. W. E. Lee was very interesting. It contained a list of the State presidents since the W. M. U. was organized 50 years ago. The names of Hillman and Clinton occurred a number of times but many of the readers have not realized how closely these names are connected with the organization.

Mrs. J. L. Johnson was the first president of the convention and is still living in Clinton. She once taught in Hillman College. Her distinguished husband was President of the college for 4 years and her son, Prof. J. L. Johnson, Jr., succeeded his father as President of Hillman.

The second President of the convention was Mrs. Adellia M. Hillman, whose husband was President of Hillman for 37 years. The college was named for these distinguished educators.

Another President was Mrs. Pace of Hazelhurst who surely must have had some connection with Hillman but if so I have not found out about it.

Mrs. A. H. Longino is one of the 7 Presidents of the convention and she once lived in Clinton and had two daughters who attended Hillman.

Mrs. W. A. McComb lived in Clinton for a long time and both of her daughters are graduates of Hillman College. She also served the Convention as President.

Mrs. G. W. Riley has been prominent in W. M. U. service for many years and has been State President. She too has been vitally connected with Hillman for many years first as teacher and now as lady principal. Her two daughters have also been Hillman teachers and both have studied music here.

The seventh and last President of the convention is Mrs. A. J. Aven who now lives in Clinton and her only daughter, Mrs. W. M. Whittington of Greenwood is a graduate of the music department of Hillman.

Six of the seven W. M. U. Presidents have been closely associated with Hillman College and the town of Clinton but the connection does not stop with this. The corresponding Secretary, Miss M. M. Lackey is a Hillman graduate and was a Hillman teacher.

Mrs. J. D. Granberry, a graduate of Hillman, was acting President of the W. M. U. following Mrs. McComb.

Mrs. D. M. Nelson, the Recording Secretary, lives in Clinton and is a graduate and former teacher of Hillman.

Miss Elizabeth Kethley, the newly elected College correspondent, is a graduate of Hillman. Mrs. P. I. Lipsey, the missionary study leader lives in Clinton, has been a Hillman teacher and her only daughter is a Hillman graduate. Mrs. J. L. Johnson, Jr., State trustee of the W. M. U. Training School is the wife of a former President of Hillman.

Hillman is proud of this vital and intimate connection with the State W. M. U. and it is to be hoped that the present student body will gather inspiration from these noble leaders and that they will continue to hold the banner as high as their predecessors have done. What other group of girls have such a heritage as this?

MISSISSIPPI WOMAN'S COLLEGE

The Woman's College Y. W. A. won the banner that was given

away at the Mississippi Woman's Missionary Union Convention that met in McComb week before last. All the College Y. W. A.'s of the State were represented, and the Woman's College got the banner. They were graded on four points, giving, reading missionary articles, observing a daily prayer calendar and attendance.

The Woman's College not only has the best Y. W. A. in the State, but one of the best in the South. The girls here have shown a splendid spirit of cooperation this year, and under the leadership of Miss Ida Kate Pack, the President, have had some splendid programs.

Miss Marguerite Pack has been elected President of the Y. W. A. for next year, and we expect to do still better work, and hope to get the membership of every freshman that enrolls next year.

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Joe B. Gough, Hattiesburg, Miss.

EVANGELISTIC SINGER

L. G. Kee of 158 Griffith St., Jackson, Miss., is available for service in Revival Meetings.

References: Profs. I. E. Reynolds and B. B. McKinney, Seminary Hill, Texas, or Mr. Alvon H. Doty, Jackson, Miss.

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COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE
NEWS

B. Y. P. U. Organized

Eleven girls from the College B. Y. P. U.'s went out in the country, to Palmer Church, last Sunday afternoon for the purpose of organizing a B. Y. P. U. there. A nice trip was reported and it is hoped that much good was accomplished.

Morning Watch Observed

An impressive Morning Watch was held in the Student room, Easter morning. Miss Martha Gates, President of the B. S. U., had charge of the program, which was carried out quite effectively.

B. Y. P. U. and Y. W. A.

Scrap-books

The Life Service Band met one afternoon recently, to make scrap-books for B. Y. P. U. and Y. W. A. Some helpful ideas were gotten which we plan to use this summer in our home churches.

Dr. Highsmith Talks in B. Y. P. U.

We appreciate the talk given by Dr. E. M. Highsmith, at the closing assembly of B. Y. P. U. Sunday night. He talked on "Vision" and the importance of "holding out" to the end. It was especially applicable to all the organizations in which there is a tendency in the Spring to find an excuse to drop out, instead of being faithful to the end.

—B. S. U. Reporter.

M. S. C. W. Notes.

(Marie Smith)

The recent revival conducted by Rev. R. G. Lee, of Memphis, proved to be a wonderful awakening for the college girls. Hattie Coleman Cade, Gertrude Blain, Carolyn Thompson, Tillie Halloway, Sue Griffin, Roberta McNight, Mary Eunice Grimes, Fannie Maude Cox, Katie Lou Daves, and Mary B. Garrett joined the church by letter. Ouida Quinn, Louise Brock, Lottie May O'Neal and Eula Mae Callicott were received by conversion. Two Methodist girls came—Mary Cameron, by letter, and Marie Irby, by conversion. Miss Ward, Cecil Hamilton and Bertha McKay conducted a B. Y. P. U. Study Course at the East End Baptist Church this past week with a total enrollment of 36. Miss Ward taught the Intermediate Manual; Cecil, the Junior; and Bertha, the Senior.

We wish to thank Dr. Clay I. Hudson for the ten lovely books with which he recently presented us. To Mildred Moore's Mother we publicly give our thanks for the pretty cups and saucers which she sent. We always appreciate someone answering our S. O. S. calls. Our present needs center around vases (large or small), kitchen utensils and soap and washing powder.

Love Cooper led devotionals at the W. M. U. Circle meeting which met at the home of Mrs. Oland Dowdle last week.

Roberta McKnight conducted story hour for the children of W. M. U.

members last Monday afternoon.

At the W. M. U. Convention at McComb, Ayleen Eitel, our present B. S. U. President, spoke. From all reports, she did honor to her position.

We've been having such beautiful weather (with the exception of the heavy rains) that a garden party was thought quite the thing to have. Accordingly, a group of girls met at the Workshop last Wednesday afternoon to take part in such a social function. The guests wore aprons and sunbonnets; the favors were hoes, rakes and trowels; the results were nasturtiums, zinnias, verbenas, morning-glories—and blisters. Spring has come!

All the girls are looking forward to Miss Fannie Traylor, who will be here the 23rd-28th. During her visit the Y. W. A. will give its annual banquet. Arriving on the 29th, is Miss Mary Frances Johnson, alias Mrs. Ed Preston. The B. S. U. Council will have its banquet while she is here. Other guests will be Mr. Preston, Mr. and Mrs. Oscar Blount, Mr. Frank Leavell and Dr. Caswell.

DREW

The "Drew Baptist Sunday School" has been silently working for some time, and we, the Intermediate Department, feel as if we must speak.

Our Sunday School is fine. Our General Superintendent is R. T. Strickland, and he is always getting up something new, and just to show you how we all "pull together", will say, we almost always "put it over".

A few weeks ago he put as our aim 300 in Sunday School, and we had 302.

By the 13th of May we mean to have 500 on time. Can we do it? Watch us and see.

We have our "Workers Council", and it is well attended.

Our Intermediate Department Superintendent is Mrs. C. B. Wilson, and we would like for some of you intermediates to come and hear the program she puts on. She is a S. S. worker from her heart. She gave our department a social in her home a few months ago. Each game was full of pep, and refreshments so good and bountiful.

The "Golden Rule" class organized two quarters ago with twelve members. And the first of this month, we were divided, making two good classes. The writer has the fourteen year old girls, and Mrs. Foster, of near Glendora, has the thirteen year old girls.

Our motto is, "Do unto others as you would have them do unto you". So we mean to get enough in our class to be divided again by the close of two more quarters.

Watch us. Before you know it, our department is going to be "A Standard Department".

—Mrs. J. W. Rickels, Teacher.

"A moth leads an awful life."
"How so?"

"He spends the summer in a fur coat and the winter in a bathing suit."—The Boys' Monthly.

IN MEMORIAM

Rev. James Reece Johnston

J. R. Johnston was born at Cato, Miss., Dec. 22, 1858, and died at D'Lo, Miss. March 26, 1928, being 69 years, 3 months, 4 days old at the time of his departure.

He was converted at about 15 years of age, and joined the Cato Baptist Church, where he was later licensed to preach, and Oct. 27, 1883 was ordained to the gospel ministry. W. P. Chapman and L. C. Kelis were the ministers of the ordaining counsel. He was pastor of Cato for 19 years, thus proving an exception to the rule that a prophet is not without honor, save in his own country. He really never lost touch with his home folks, even when he was at a distance he was frequently called back for marriages, funerals, etc. His longest service with one church was that of Dry Creek in Rankin County, where he preached 21 years. He served Gloster 13 years. Among the churches to which he ministered were, Florence, Gum Springs, Antioch, Magee, Gulfport, D'Lo and Braxton, being his last work. He preached his last sermon at Braxton the third Sunday in July 1919.

For more than eight years he lingered in the grip of a relentless malady till released for his homeward journey. As a pastor, he had the shepherd heart, ever faithful to his flock in their joys and sorrows. He was a genuine lover of folks. Therefore, he was greatly loved by young and old. They found it easy to come to him with their confidences and always found in him a sympathetic friend.

He was strong in the pulpit. Being quite familiar with the history and doctrines of the Bible, he could instruct his people in the fundamentals of truth and also press upon their consciences their moral obligations. He was truly a pastor-evangelist, doing a great deal of protracted meeting work. He was in great demand for meetings, and usually had large gatherings. His ministry was marked by the large number of mature men who were converted under his preaching. The enthusiastic manner in which he presented the truth was very compelling to his audiences. He literally wore his life out in the Master's service.

He was in full accord with the cooperative work of the denomination, rejoicing in all the advancement of the Kingdom.

He got his education in the common schools and Mississippi College, and his theological knowledge from the study of the Bible with such helps as he could get from books. And he came to a deep insight and a strong conviction of God's plan with man.

He was married three times. First to Miss Steen, of Cato, then to Miss Berry, of Stonewall, and third to Miss Lea, of Liberty. He left at his death three children, George, Sidney and Sallie, who is Mrs. Kean, of Pensacola, Fla., and his devoted

wife, whose faithful ministries to him through his years of affliction were a beautiful exhibition of wifely devotion. He also leaves one sister, Mrs. Georgia Weathersby, of Louisiana.

Bro. Johnston contributed very largely toward making Mississippi Baptists a great people. But, perhaps, his greatest contribution to the cause was the gift of a son to the ministry, Albert Sidney, the present Pastor at Mt. Olive, upon whom a double portion of the father's spirit seems to have fallen.

A number of spiritual sons in the ministry are happy to acknowledge his fatherly care in leading them into the work. He was truly the preacher's friend, especially of the young preacher.

He rests from his labors, and his works do follow him. I mourn the loss of my comrade in service.

His brother in Christ,

J. P. Williams.

Miss Amanda Arledge

Miss Amanda Arledge was born in Jasper County, near Bay Springs, on the 27th day of February, 1861.

Her parents, Mr. and Mrs. I. B. Arledge, belonged to one of the best family connections in this section of Mississippi. About eighteen years ago Miss Amanda, with her family, moved to Hattiesburg where she has since lived. Soon after coming to Hattiesburg she united with the Immanuel Baptist Church of which she remained a faithful and devoted member until her death, March the 23rd. The funeral service was conducted in the church she loved so much, by her pastor, assisted by her former pastor, Rev. A. L. O'Briant, and Dr. E. H. Marriner, pastor of the First Baptist Church. Miss Amanda and her sisters, Miss Emma and Mrs. McKee, lived together. Miss Amanda and Miss Emma often reminded us of Martha and Mary. Many noble traits stood out in the life of Miss Amanda. She lived a Spirit-filled life. The world had no attraction for her. She lived for Christ and the Church and a lost world. She lived a life of intercession. She went out into the presence of Jesus on the wings of prayer. She was a great personal worker. No family in this part of Hattiesburg was over-looked by her. When a new family moved in she was one of the first to visit them. The lost people were constantly upon her heart and she never lost an opportunity to speak to them about their personal salvation. Miss Amanda was also a faithful member of the Woman's Missionary Society. Perhaps her most outstanding characteristic was her love for everybody. Her heart was big enough to have a place in it for people of every class and kind. Her place will be hard to fill in our church and community. She left four brothers and five sisters and a great host of relatives and friends to mourn her loss but she rests from her labors and her works will follow her. May God bless and comfort those who remain behind and grant that we shall all meet again in the Father's house. W. S. Allen.

Lloyd Kyle

Lloyd Kyle, age fourteen, died at the home of his father and mother, Mr. and Mrs. A. F. Kyle, March 31. The funeral services were held at Galilee Church, Copiah County by M. P. Jones, F. M. Sharp, and Richard H. Campbell.

At home Lloyd was kind, obedient and unselfish. He always sought to please and honor his parents. At Church, his was the front seat, and he gave closest attention to the services. At school he was a brilliant leader, and this was proven in his success at contests; for he had never been defeated. He excelled without envy or haughtiness.

R. L. Thompson, Supt.,
Richard H. Campbell, Prin.
Georgetown, High School.

Obituary

Whereas, our Heavenly Father has taken from our midst our brother and most active member, Dr. W. B. Thomason.

Whereas, we wish to express our appreciation for his services and extend our sympathies to his family, be it resolved:

First, that the members of the Morgan City Baptist Church acknowledge our loss and submit to the will of our Heavenly Father.

Second, that we commend his life to the public.

Third, that we tender our sympathies to the family and relatives.

Fourth, that a copy of this resolution be sent to the bereaved family and to The Baptist Record.

Mrs. Phil R. Polk,
J. H. Thompson.

Resolutions of Respect in Loving Memory of Miss Amanda Arledge

Whereas, God in His Infinite wisdom has seen fit to remove from our midst one of our best beloved members, we the Woman's Missionary Union of the Immanuel Baptist Church resolve:

First, That in the going of Miss Amanda Arledge a valued worker and friend has passed from our sight but remains cherished in memory dear.

Second, That while we sorrow not as "those who have no hope" "we know whom we have believed and are persuaded that He is able to keep that which we've committed unto Him against that day."

Third, That we assure her family of our sympathy and point them to the source of all comfort, that One

who "giveth his beloved sleep"—Of all the thoughts of God that are Borne inward into souls afar, Along the Psalmist's music deep, Now tell me if that any is, For gift or grace, surpassing this: "He giveth his beloved—sleep?"

Fourth, That a copy of these resolutions be spread on the minutes of the Woman's Missionary Union, a copy be sent to the family and a copy be published in The Baptist Record.

Mrs. J. L. Smith, Chairman.
Mrs. Dawson Phelps.
Mrs. A. L. O'Brian.

Mrs. W. J. Mixon

Mrs. Martha Bennett-Mixon, of Rawls Springs, near Hattiesburg, passed to her reward on last Monday, April 9, and was laid to rest at the Hickory Grove Church Cemetery on Tuesday afternoon. She was 73 years old when the end came, and because of sore afflictions in body through the years, she welcomed the time of her release. Truly she groaned in the earthly house, "longing to be clothed upon with her habitation which is from heaven". And yet she bore patiently and calmly her suffering to the end. But she had heavenly help to bear them. She was a faithful believer in Christ, loved His Word and trusted His grace.

She leaves a husband, four children, a number of grandchildren and a host of loved ones and friends to miss her here now, and, we trust, to meet her there then.

May the comfort of God be withence and love ever abide! And, may the blessings of her mother influence and love ever abide! And, may her ideals of religion, of home, of a simple pious life and of righteousness in Him be cherished more and more as the old "landmarks", like herself, are passing away!

—J. E. Willis, Pastor.

Obituary

Our hearts are made sad by the passing away of our friend and brother, Mr. M. C. Tribble, who has always lived among us at Scobey, being a charter member of the Baptist Church at this place.

Be it resolved, first, that we will miss his friendship, true patriotism and unshaken faith in Christ; second, may God's blessings be upon his children and grandchildren.

—Scobey W. M. S.

Obituary

Brother William Jackson Fortinberry, a charter member of this church and our senior deacon, has gone to his eternal home where there will be infinite expansion, infinite growth, through infinite years. When he took his eternal leave from the community where he was born and reared, "he wrapped the drapery of his couch around him and laid down to pleasant dreams."

At the age of 75 years, he laid aside the cares, the trials and labors of his long, useful and honorable career. He now sees with a clear vision, understands God's ways, and is doing the work of the Grand Master of the universe. He is now with his risen Savior.

He looked on the bright side of life. He enjoyed all the happiness that belongs to a man of his happy domestic relations and the thorough confidence of his neighbors.

He was hospitable in his home and enjoyed greatly informal social intercourse, but all the mere artificialities of society he rejected and despised.

His farm life gave him moral, physical and intellectual robustness and health. In the school of toil, his intellectual advantages were limited, though he managed to acquire a fair education.

He did not possess the too often fatal gift of brilliancy, but instead nature had endowed him with solid judgment, an honest heart, fixed purposes, and zeal in the performance of every duty. He was not a genius; but he was able, honest, industrious, painstaking and energetic, and these qualities often win when genius fails.

A good farmer himself, there was no phase of the farmer's interests

that did not enlist his active interest. He took an active interest in all public affairs, but he was especially interested in those concerning farmers. He was an active member of the Farmers' Alliance, the Farmers' Union and several farmers'

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Summer Term opens June 4.
Regular Session opens Sept. 24.

L. R. SCARBOROUGH, D.D., LL.D., PRES.
SEMINARY HILL, TEXAS

clubs. He believed that the greatest man is he who serves the greatest number of people.

As a member of the board of supervisors of this county for twelve years, he was painstaking, vigilant and laborious, bringing to his work intelligence, earnestness and ability. He took a high stand for industry, honesty and faithful service in that honorable body.

This is one of the best church buildings in any rural community and let us never forget that it is largely the result of his concern to see his people creditably domiciled and that his labor and contributions to its erection were very liberal.

Our brother was a leader in every movement for good schools, good roads, and a more prosperous agriculture, but above all things else, he was a leader in our church who carried his religion into his business, and no enterprise which was in conflict with the divine law and an enlightened conscience could secure his approval. His example will continue to bear fruit to the glory of God and the good of this community for years to come.

He was fortunate and happy in having a loving Christian wife who gave all her purest and best affections to lighten the burdens of his laborious life. Just three years ago his most congenial helpmate who through a half century of happy married life had been his inspiration and his help, went to her eternal home, where so soon he was to follow. After the sundering of this tie, how could the stricken husband much longer endure the burden of his existence?

Six sons and five daughters and many grandchildren to whom he was devoted have sustained an irreparable loss, for he was a loving and tender father. These well educated sons and daughters are Christians and prominent leaders in their respective communities.

The large crowd of people from several counties who attended the funeral at this church attested the esteem and affection in which he was held by those who had known him longest and knew him best. Excellency of character, together with a sunny disposition caused those who knew him to love him.

In paying this tribute of respect to our departed brother, it is pleasant to reflect that he left behind him a record of a well spent life, full of good deeds, of noble thoughts, of lofty aspirations. But his aspirations were not limited to his earthly home. He looked forward to a brighter and better life and he has entered upon a realization of the brighter hopes and aspirations to which he looked forward in the great hereafter.

Adopted by Silver Springs Baptist Church in Pike County, Mississippi, conference, April 8th, 1928.

F. W. Gunn, Moderator.

L. Q. Fortinberry, Clerk.

Sam Hoskins accidentally shot himself while hunting. One of the wounds is fatal, but his friends are glad to hear that the other is not serious.—Winnebago (Minn.) Enterprise.

CONCORD AND LINE CREEK, ETC.

Last Saturday and Sunday were good days at Concord and Line Creek Churches. We had more than usual on Saturday at both churches. Sunday, large crowds in the morning at Line Creek. One young married man joined the church for baptism; one lady joined by letter at Concord. In the afternoon service we ordained two deacons, Ore Winstead and Wallace Purvis, both fine young men. Bro. J. H. Lane had helped there in meetings. Everybody loving him, they asked him to come and assist in the ordination. He preached a great sermon on the church of God being the pillar and ground of the truth. The Lord was with us, and blessed us in a great way. Professor G. S. Ware's baby daughter, Gerlene, 10 years old, joined for baptism.

I was then called to preach Noah McWilliams' funeral at Goodwater, Simpson County. The service was over when I got there. I then met my B. Y. P. U. folks at Beulah after their program was over, and preached for them.

—D. W. Moulder.

Want to buy a few old Postage Stamps and envelopes from letters of Civil War days for my stamp collection.

C. E. Anderson, 115 Stuyvesant Pl., St. George, S. I., N. Y.



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Campus of thirty-six acres, with huge forest trees, and springs of pure freestone water flowing about one hundred thousand gallons daily.

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Two additional splendid buildings, now under construction, will be ready for use for the summer session of 1928. These two buildings—administration building and dormitory—will cost about a quarter of a million dollars equipped.

Exceptional faculty of experts trained in the best colleges, universities and conservatories of America and Europe. Special advantages in piano, pipe organ, violin, voice culture, expression, home economics, art.

Entrance only by graduation from accredited high school or by examination. We have no preparatory department.

A sincere moral influence pervades the institution.

Swimming pool and tennis courts on the campus. College golf links adjoin the campus.

Next summer sessions opens June 5th, 1928.

Rooms reserved by deposit of \$5.00

Regular session opens September 12th, 1928

Rooms reserved by deposit of \$12.50

Books open for reservation May 1st



LAWRENCE T. LOWREY,
President